

1568/3659

CORDERIVS
DIALOGVES
TRANSLATED
Grammatically.

For the more speedy attaining to the knowledge of the Latine tongue, for writing and speaking *Latine*.

Done chiefly for the good of Schooles, to be used according to the Direction set downe in the Booke called *Ludus Literarius*, or *The Grammar-sch. sic.*



L O N D O N,
Printed by *Anne Griffin*, for the Assigees
of *Joane Man and Benjamin Fisher*,
1636.

ANTIQUARIA
PRAESES
ET LIBRARI
INSTITUTIO
SOCIETATIS
ANTIQUARIA
PRAESES
ET LIBRARI
INSTITUTIO
SOCIETATIS



TO
THE RIGHT
HONORABLE
VVILLIAM,
Lord CAVENDISH,
Baron of Hardwick,
All grace and Happineſſe.

Right Noble Lord, your fa-
vourable ap-
probation of
my School-in-
deavours, to-
gether with
your honora-
ble bounty, for the incouraging
of me, to the accomplishment of
my promise for my Grammaticall

A 2 tran-

The Epistle Decatory.

translations, have imboldned me
to dedicate this little labour unto
your Lordship. And so much the
rather, for that I hope, it being u-
sed aright, according to the dire-
ctions given in my booke called
Ludus Literarius, or the Gramma-
schoole, shall give a full demon-
stration of whatsoever I have writ-
ten therein, concerning the com-
modity of such like translations
(so farre as the matter hereof doth
extend it selfe) to make the way
to the Latine tongue, most easie
and full of all pleasant allurement,
when once the common grounds
of the Accedence are gotten, with
a perfect readines in the examples
of the Nounes and Verbes, which
may soone be effected, by the help
in the Posing of the Accedence
and Grammar. So as the benefit
of these may not only redound unto
our common Country-schooles,

The Epistle Dedicatory.

but happily (and as I unfainedly
wish) unto many in all places, who
either having had but some little
smattering in Latin, or having lost
that which they had therein, are
desirous to repaire the same. And
more specially to our *debanchēd*
youth, to helpe to retire some of
them, to the sweete and pleasant
delights, which are to be found in
good studies, & the best authors,
from their disordered courses,
wherein they so generally and
wholly ruane themselves out of
all; mispending their talents, both
time and patrimony, to their utter
perdition, in all kinde of strange
riot, and outragious excessē; with-
out any farther consideration, ei-
ther of the end why they were
borne, or wherefore those preti-
ous talents of time, wit, and good
ability, were cōmitted unto them:
or so much as of that dreadfull ac-

The Epistle Dedicatory.

Pro. 16. 17.

count, which they must every one give up for the same: never bethinking themselves, that the Lord hath not put this price into their hands, to be so consumed in spending dayes, nights, and yeares, yea their whole lives, in drinking, ga- ming, swearing, revelling, and all manner of outrage, worse then e- ver did the Heathen; but to be otherwise employed, even to buy wisedome, as *Salemon* doth tell them; to the advancing and per- petuall upholding of his true Rel- igion and service, every one for his ability, by himselfe and all o- thers; to have wherewith not one- ly to maintaine, but also to better their estate, with all those who do depend vpon them. And so gene- rally to the performance of every holy duty, which hee requires at all our hands; yea to live in such imployment, as may most tend to
the

The Epistle Dedicatory.

the adorning of our holy professi-
on of the glorious Gospell of Ie-
sus Christ, and the comfort of our
owne soules, with the good of all
others. Thus undoubtedly must
our accounts bee made: and to
whom more hath beene commit-
ted, must more bee looked for at
their hands. Wherefore proceed
(most worthy Lord) in this your
noble care, to further for your part
all those good meanes by which
the Church of God may ever pro-
sper, and all good learning and
virtue (the chiefe pillars and or-
naments both of Church and
Common-wealth) may flourish
more and more. That your selfe,
with your noble progeny, may be
blessed in the earth, and you (ever
ready to give up a happy account
of your stuardship) to be taken up
into everlasting habitation, to live
in blisse eternally: Whereunto I

A 4 shall

The Epistle Dedicatory.

shall ever strive for you, and to accomplish my service thus entered into for the common good of the present and all succeeding generations. And so in all humble thankfalnesse taking my leave, I commend your Lo. with your most vertuous Lady, and all your Noble familie, to his heavenly Grace, to perfect that good work, which he hath begunne, and rest

Your Lo. most bumbly

and thankfully devoted,

J. BRINSLEY.

To the COURTEOUS

READER.



How art to bee admonished
(good Reader,) that in this
translation of Corderius,
I have referred into the
Margents, all the Gram-
maticall constructions which cannot be us-
tered in our owne tongue, but by over-barb-
phrases; and made references unto them
most commonly with an asteriske or little
starre. Least whilste wee seeke to get Gram-
mar and Latine, wee lose purity or propri-
ety in our owne tongue, and bring in barba-
risme in steade thereof. And therefore at
each Asteriske, the learner is to be admoni-
shed, that ever in conseruing, parsing, or ma-
king Latine, out of this English translation,
beforward, cast his eye from the text un-
to the margent, to the like marke: yet so as
that willall, bee ever in the second place,
give phrase for phrase; viz. unto our Eng-
lishe phrase, to give the like proper Latine
phrases.

The Epistle

phrase, and so likewise in construing and parsing, or reading the English out of Latin: To the end to learne both Grammar and phrase, propriety and purity in both tonges together: and also for the more ready and full understanding of the matter therein contained. This course I have upon good advice and triall, found most speedy, sure, and profitable. What is already done, with so great paines, and care, in weighing every word and phrase, and fitting them to these purposes, and that, as it were by boires stolne either from my sleepe or necessary recreations, in the midst of my continuall imployment in my calling, (which requireth a whole man,) accept in good part, and what is defective, further editions shall (God willing) supply. Use it carefully and constantly, according to the directions in the Grammar-schoole; and try whether, by the blessings of the almighty, it will not performe whatsoever is promised therein concerning it.

For the Coines, so oft mentioned in it; because they are French coines and differing from ours, I have advised with sundry learned both of the French and English, skillfull

To the Reader.

full in the French tongue, and haue beere
set them downe, according to their severall
valuations in our coyne, so neare as we have
beene able to judge; and ever in the booke
likewise, so neare as I could conveniently.
These here being first perfectly gotten, all in
the booke will be very plaine.

As, with the French is called un-sould:
short it is pronounced, a sou; which in
Dutch called a stuiver; in Latine stive-
rus, or sestertius. And ten Dutch stuivers
make our English shilling; so that a stuiver
is more then a penny. Thus As is taken com-
monly in French; though with the Romans
it is taken otherwise. Calep.

Solidus with the French doth com-
monly signify the same with As: yet sometimes
solidus doth signify a shilling with the
French, and six lowes make their shilling,
as sixe stivers make a shilling in Dutch.

Semis is halfe of As or solidus; the
French call semis, deux-liards, two far-
things, though we cannot utter it just: for a
lard is not just a farthing.

Quadrans is the fourth part of As, in
French un-liard, somewhat more then a
farthing.

The Epistle to the Reader.

Sextans is the sixt part of As, in French un-double.

Decussis is ten Asses, in French dix-soulds, in Dutch ten stivers, in English a shilling. Though Calepine differ herein.

Denariolus is the twelft part of As, in French un-denier.

Denarius is a cotne as much as ten denarioli, in French vn-carolus, about our penny, or somewhat more.

These are the principall coines here mentioned: what thou thinkst amisse in these, or any part hereof, or of any of my indeavours, signifie to me in courtesie: so thy love shall both much further and encourage mee to the accomplishing of the worke. Whereunto desiring with all the helpe of thy prayers, unto him whose all my travells, and shougbtes are, I commend sbes to his Grace; and rest

Thine so farre as his good
nesse shall inable.

I. B.

FOURE BOOKES OF

Maturinus Corderius

b Scholaſtſicall Dialogues,
*c to exercise * Children by*
little and little ^d in or-
dinarie talke.

The first Booke.

The first Dialogue.

c Bernard. Claudioſus.

Cladius, God ſave thee.

*c. * g Bernard, God ſave thee likewiſe. B. Let us play a little. c. O i thou foolish [boy] what ſay-
est thou? * Thou haſt*

*ſcarcely entered the Schoole, and doeft thou already ſpeake of play? B. m Be not angry, I pray [thee.] c. I am not angry. B. * Why then doſt thou exclaine ſo? c. I blame thy foolishneſſe. B. p Is it not then law-
full to play? c. q Yes, it is lawfull, but when time is. B. Out, thou art * overwiſe. c. t I
would to God I were onely wiſe enough; but wiſe enoſh,*

but

*a Maturinus Corderius.
b of talke meet for
ſcholars, or ſcho-
lelike confeſſions
or communication ſ,
c for exercising chil-
dren, or children to-
be exerciſed. * boyes
d daily, or common
ſpeech. * communica-
tion, or confeſſion.
e Bernard and Clau-
dius. are the ſpeakers,
or the speakers are
Bernard, Claudioſus.*

** O Claudioſus be thou ſafe. f God ſpeed
thee Claudioſus. * O
Bernard be thou ſafe
also. g God ſpeed
thee too Bernard.*

*h Thou little fond
boy. * Thou haſt en-
tered in ſcarcely into
the ſchoole.*

** now talke, or talke
already. m I pray
thee be not angry.
* Therefore why doſt
thou cry out ſoſ
I accule, or finde
fault with p may we
not play then? q Tea-
we m i n, but when
the time iſt. * wife
overmuch, or too
wife r I wiſh I were*

* leave me, or trouble me not. * shall be. *x* rendered. * [that which is] equal, reasonable, or right. *a* if thou thinke good. * what this change to so daine will to it selfe. *b* concerning. *c* I did speake. *d* counterfeit. *e* confer. * in few words. * what doth that profit. * not run to me, or meet me now. * doth it profit. *f* for exercising us. *g* in speaking Latine. * aright, or rightly. *h* I love thee the better for it. * I have and by. thanke to thee. * in a short space, presently. *i* Conference.

b Schoolemaster. *c* God save you. *O* master. *d* be thou safe. *e* so very early. *f* hast thou risen. *g* the sixt [heure.] *h* thou hast risen too early. * who hath awaked thee. *k* called upon God, or beeene at prayer. *m* Combd me, or made me ready.

but I pray thee *a* let me alone, that I may repeat [those things] which* are to be reheatred by and by to [our] master. *B*. Thou sayest * well; I will also repeat with thee, *a* if it please thee. *C*. Oh what is this? what meaneth this so sodaine change? diddest thou not speake even now *b* of play? *B*. *c* I spake indeed, but not in earnest. *C*. Why didst thou dissemble? *B*. That I might *e* talke with thee * a little. *C*. * What good will that doe? *B*. Yea doest thou aske? hast thou never heard [it] of [our] master. *C*. It doth * not now come to my minde; [yet] I say, what * good doth it totalke? *B*. *i* To exercise us *k* in the Latine tongue. *C*. Truely thou thinkest* well, and *h* I now love thee more. *B*. * I thanke thee; goe to, let us repeat our lesson, for [our] Master will bee present * by

The 2. Dialogue.

Stephanio. b the Master.

c M Astor, God save you. *P*. My Stephanio, *d* God save thee: from whence comest thou *e* so early? *S*. Out of our chamber. *P*. When * rose thou? *S*. Master, a little before sixe. *P*. What sayest thou? *S*. It is so, as I say. *P*. *b* Thou art over-early; * who awaked thee? *S*. My brother. *P*. Hast thou *k* prayed to God? *S*. I prayed as soone as my brother had * kembd mee. *P*. How? *S*. * Upon

S. * Upon my knees, and with *in* my hand, * My knees being
 joyned together, I layd the Lords prayer bowed,
 * with giving of thanks. P. In what tongue? *in* my hands holden
 S. *in* the English tongue. P. O well done, * with thanksgiving.
 who sent thee unto mee? S. No man *in* English.
 P. * what then? S. I came of mine owne * what therfore.
 accord. P. O *in* my little heart, how *in* good- * whereto camest
 ly a thing it is to be wise? Is it not time to thou.
 breake thy fast? S. I am not hungry as yet. *in* my little sweet
 P. What wilt thou then? S. I will *in* repeat soule. * *in* how faire
 our daily *s*ounes, if it please * you to heare *q* of breaking thy
 mee. P. * *in* Wherefore should it not please fast.
 mee? * Doest thou then remember them? * render, *s* thy names
 S. * I remember them, thanks [be] to God. * thee. * *in* what but
 P. Goe *to*, *y* pronounce. S. But you are it should please mee.
 wout to goe before mee in English, and I * Therefore doest
 * to answer in Latine. P. Thou * puttest thou hold them in
 me well in mind, *a* I had almost forgotten memory. * I hold
 it: answer thou then. S. *b* I expect that them. *y* say.
 you propound. P. The head; *bb* the top of * *in* doc answer.
 the head; the forepart of the head; the hinder *admonishest* [me] well.
 part of the head: now answer in English. *c* *what* if thou layest
 The head; the top of the head; the forepart of the them all alon, or by
 head; the hinder part of the head. P. *c* What if that thou now say all thy selfe. * *all* [the
 alone? S. I shall say [them] easily. P. *d* And names.] *d* truly I
 I will heare thee willingly. S. *Caput, vertex,* will heare thee gladly.
Sinciput, occiput. * *v* Master have I not sayd * *whether* or *no* have
 well? P. * Passing well. S. *e* The Lord God I not said well.
 be praised. P. * O good speech! goe now to * the very best. * the
 aske thy breakefast of the *g*irle. S. Master Lord be praised, or
 g I would rather take [it] *b* of you, *i* if it be *f*maide, *g* I desire es-
 not troublesome to you. P. O how doe I ther. *b* of thee. *i* if I
 love thee * for this speech! goe to, follow *s*ome to you. * *of*, or
 mee, concerning this word.

Concordia Dialogues,

4

I something, rightly meet, I will give thee / some good thing, because thou hast done thy duty well; what is this? S. White bread. P. What are these?

S. Dry figs. P. Tell them. S. One, two three, four, five, sixe. P. Oh pleasant little head! now eat thy breakfast o' at thy leisure.

Conference.

eat thy breakfast.

I have no breakfast.

thy breakfast.

eaten my breakfast.

Whether dost thou hast thou not brought d' it? B. I had broken

so ever.

not at all.

I had risen.

well in the mor-

ning.

handle. ver. let

it profit thee.

Therefore I will &c

The 3. Dialogue.

A. B.

Will thou b break thy fast with mee? B. I have c not a breakfast. What? B. I have not brought d' it. B. I had broken my fast at home. A. Doest thou so alwayes? B. No; but because I rose very early, it pleased my mother to use me so. A. Much good doe it thee. I then will eat thy breakfast alone. B. And I will study in the meane time.

The 4. Dialogue.

The Master and the Scholar.

whether art thou ready to the giving a reason, or to render a reason. b as I think

Repeat therefore, and be of a present minde. c make well.

pronounce,

this morning time. repeated f we two together have handled every part of speech severally.

g things belonging to them.

A. Art thou prepar'd to give an account of thy study? D. I am prepared, b as I seeme to my selfe. M. * Say then, and c take good heed. D. We have f said first d this morning a verse out of Cato; afterward we have rendered the interpretation of it in Latine and English: last of all we have handled f two by two all the parts of speece, with their g attributes and signification. M. Hast thou done thy

thy duty ^b well? *D.* I thinke * that I have ^b rightly, satisfied (our) Master, for * most part. *M.* See that thou lie not; for I will aske him. *D.* Master, as you will; I feare nothing in this * behalfe. *M.* m Goe to, let us goe forward: what have you to repeat ^a at noone? *D.* We have to decline the verbe *Possim*, in Latin & English. *M.* o Nothing besides? *D.* Nothing. *M.* I have taught thee ^a this at other times: doest thou not ^a keepe it in * memory? *D.* I dare not affirme [it] untill I shall ^a try [it]. *M.* s Decline [it] * in the first persons, the rest will be most easie to thee. *D.* Indicative. I can, I was able, I have beene able, I had beene able I shall be able. The Imperative is wanting. The Optative, God grant I can, would God I could, God grant I have beene able, would God I had beene able. The Subjunctive, that I may, that I might, although I have beenable, although I had been able, when I shall be able.

M. Decline the whole Infinitive Mood. *D.* Present & Preterimperfect tense of the Infinitive Mood. To may or can: Preterperfect and Preterpluperfect tense. To have or had beenable. The rest are wanting. *M.* Why doth this verbe *Possim*, want the Future tense of the Infinitive Mood? also wherefore doth it want the Participle in *Rus*? *D.* Because it hath not a Supine. *M.* What then? *D.* for those voices are want to be formed of the Supine. *M.* Give an example in some ^a perfect verbe. *D.* * v. As of the Supine. *Lectum* is made *Lecturus*; and of *Lecturus*, * is made *Lectum* esse. *M.* o. Truly [thou layst] * B. rightly.

* me to have satisfied.
* a great part.
* matter
m goe on, proceed.
* at noone time of
the day.
o Have ye nothing
besides?
p this thing at an
other t me.
q remember it.
* could.
* remembrance.
r assay, or prove its
s Turne or vary it.
* into. ver.

* this verbe *Possim*
doth.
a whole.
* v. as *Lectus* is
made of the supine
Lectum.
* v. *Lectum* is
made.
x very well; or well
truly.

*well.
y pretermittēd.
z of the present
tense.

* therfore.
* Thou hast remem-
bred.
* proceed.
* greater things.
d daily.

e repeat.
f the seases com-
ming of it.

g I may, or can.

* rightly. But why hast thou omitted the Participle *z* present of the verbe *Pozsum*, seeing it is in use, *Potens potens*? D. Because (as you have taught us oftentimes) *potens* is not a participle, although it come of *Pozsum*. M. What is it * then ? D. [It is] a Noune Adjective. M. * Thou remembredst well. God grant thou *b* goe on so alwaies. D. I hope * better things every *d* day, by the grace of God. M. I also doe hope the same thing with thee. Now it remaineth, that thou *e* lay the preterperfect tense with the *f* issue. D. I have beene able, I had beene able, grant I have been able, grant I shall or will be able, would I had beene able, to have or had beene able. M. Say the terminations. D. I, *yam, sum, ro, sum*, &c. M. Say the significations. D. g I am able, to be able. M. These things hitherto : behold, we are called to dinner.

The 5. Dialogue.

C. D.

a I have dined even
now. * at what hour.
* Therefore doe ye.
b Some are wont.
* almost.
e we dine not.
* v. from eleven.
d not sooner?
e tarryed, or wayed
for.
* Therefore thou.

WHen wilt thou dine? D. a I have dined already. C. * At what of the clocke? D. At half [hour] after eight. C. Do ye then so dine early? D. We are wont so * usually in summer: but [when dine] yee? C. e We doe not dine before halfe an hour after ten, sometimes * after eleven. D. Wonderfull, d why no sooner? My father is to bee expected, whilst he returne from the Court. D. * Thou then canst not

not be present* in the Hall at the singing of * v. to the hall in the
Psalmes. C. * I am very' seldome present. D. singing, be at the hall.
How art thou f excused? C. I am exempted * I am present very
from that duty. D Who g exempted thee? C. f free.
[Our] Master by the * motion of my father. f freed thee.
D * have then all the i children of the Se- * admonition.
nators such a priviledge? C *. They have, so warning, exhortati-
that their fathers doe * desire it. D. * Could on. * whether all
the children of the
Senators have a pri-
viledge of that sort?
C. & She could indeed, but my
father l will be expected of me. D. Wherfore?
C Because m it pleaseth him so. D. Now I
must hold my peace; for thou hast * stopped
my mouth. C. Why art thou so curious an
asker of questions? D. I am but a childe, and
children* doe alwaies desire to know* some
newes. C. I confess [it] but there is a mea-
sure in things: as [our] Master doth teach
us ofttimes. D. Therefore let us p depart, that
thou maiest q goe to dinner. C. I r pray thee
pardon[me], if I have offended thee in any
thing. D. I s require the same of thee: I, I say,
rather, who t might offend thee by my
u pratling, but in the meane time thinking
no evill.

The 6. Dialogue.

F. G.

WHere hast thou a taken meat to day? ^{a eaten. * At my}
G. b With my host. F. For how much ^{b host, & with my host,}
hast thou dined? G. For sixe c quadrants. F. d. ^{c farthings. d what}
What thy supper? * how much did it cost? ^{d what}
* of how much did

* just so much.
e but thou for how
much ? &c.

* nourished. f tabled.
* Therefore for how.
* four stivers.

As much : e but for how much art thou * f
boarded daily ? F. For more then thou. G.
* For how much then ? F. F for * four pence
and somewhat more.

The 7. Dialogue.

Colo. Colognerius, &c.

e comest thou.
* hadst thou gone
forth. * why thither.
e whereunto, * or
whereabout.
d require.
* it is even so, or
whereto so * very
seldome. * hath bin
very great careles-
selle.
f most great negli-
gence g dost thou.
* boyes.
b knew. i fact.
* give punishment,
or suffer punishment.
* not only it doth
shame me * [see].
thou do not. * accuse
me. * but that I re-
prehend or rebuke
thee. k I am perswa-
ded in truth, thou
dost that friendly.
* I consult it of good
I that is sufficient
for me.
m the schoole.
n officers of ten.
o exact.
p a reason;

F Rom whence dost a thou returne ? co.
From abroad. C. Why * wentest thou a-
broad ? c. That I might goe home. C. * c
Whereto ? C. To d fetch my booke. C. Hoe,
why hadst thou not brought [them] c. I
had forgotten [them] C. Art thou wont * so
to forget [thy] breakfast, or [thy] drink-
ing ? C. e Most seldome. C. Indeed it * was
a great negligence. C. Yea, the f greatest: but
what g wouldest thou doe? we are * children.
C. What if [thy] Master h should know thy
i deed. C Peradventure I should * be beaten.
C Sayest thou peradventure ? without doubt
thou shouldest be beaten. Doth i not shame
thee to come into the schoole without
booke ? C. * It doth not onely shame me,
but also irke me: but notwithstanding, I
* pray thee doe not * complaine of me. C. I
think nothing lesse: but I cannot dissem-
ble, * but I must reprehend thee. C. k (I in
good sooth believe) thou doest it friendly:
therefore * I take it in good part. C. l That is
enough for me, let us goe within into the
m Auditory. C. It is time: now the n decur-
ions o doe require an p account of our wri-
ting.

The

The 8. Dialogue.

The * Scholar, the Master.

* boy.

M After may I speake a word or two ? **M.** Speake *b* boldly. **B.** I and my schoole-fellowes have bee[n] * set hard to our books, * almost * all these three daies : *bb* Is it not lawfull to * refresh [our] minde with play a little ? **M.** * say thou then some sentence. **B.** *c.* Put betweene sometimes joies to thy cares.

That thou maiest *c* endure *d* any labour in thy mind. **M.** Say also the *e* verses in English, if thou *f* hold them in memory.

Mirth with thy labour
sometimes put in ure,
That better thou maiest
thy travell indure.

M. How * well hast thou said all ! **B.** Thanks * be to God. **M.** Something *b* shall be added hereafter. **B.** *i.* Master, what ? **M.** *i.* Who hath given *l* me wit *m* and a good mind. **B.** But who shall teach me those words ? **M.** I will write them *n* for thee, in thy little * note booke, that thou maiest leare them without booke: but I pray thee, tell me, who hath taught thee this speech, which thou hast pronounced ? **B.** *Cam-* *pane* gave it writ yesterday, and I *p* committed it to memory. **M.** Truly my Daniel I love thee *q* for this diligence. **B.** Master I give * you thanks: * Doc you then *r* permit us that wee may play ? **M.** Yeat verely, godly way, * shew it to thy schoole-fellowes. **B.** I will doe

* Master is it lawfull [to speake] a few words. *b* freely * ver. fastned. or tied to.

* for this whole 3, daies, or the whole space of. * v. release. *bb* may it not be lawfull for us ? Therefore say thou *c* interpose, or intermingle, *d* every labour.

e English verses. *f* remember them.

* rightly. * is to God. *b* must be. *i* but what Master *k*, which. *l* to me. *m* and an honest mind. *n* to thee. * commentary, or register.

* v. had given. *p* got it without booke.

q this thy painfulness.

* v. thee. * Therefore doe yee. * suffer us to play. * verely. * shew it againe, or tell it.

* thou.
* in times past.
* first.
* lads, or boyes.
* be merry.
* joyfull.
* v. power of playing
y thou hast rememb.
bred well.

it. *M.* What wilt thou say to them? *B.* That which * you taught me & sometimes. *M.* But I will heare it of thee & before. *B.* Oh yee * children x rejoice, behold I bring yee a xx pleasant mesage. I have obtained for you + v leave to play. *M.* Oh well done, y thou remembredst well, goe even now.

The 9. Dialogue.

Conrade. Daniel.

* rehearse

* holdest, or keepest.
* thou remembrest
well.
* well by my selfe.
* tell them,
* dire & c. th.
* what doth that
profis.
* what will this to
it selfe.
* so often.
* hold, or keepe.
* perccived, or lear-
ned.

* How perfectly.

Every well.

Let us repeat our daily Nounes, that we may a render them more certainly to our Master. *D.* Thou admonishest [me] well, goe before me [in repeating] yesterdaies Nounes *C.* Say in Latine, an eye. The right eye. The left eye. Both the eies. Thou b remembrest [them] well. *D.* Now heare, whether I say c rightly alone. *C.* Goe to, I heare. *D.* An eye. *C.* Thou oughtest to a number [them] upon thy fingers, as our Master c teacheth. *D.* f What good will that doe? *C.* To helpe [our] memory. *D.* * What meaneth this? *C.* Hast thou not heard it * very often? *D.* I am forgetfull: what should I doe? *C.* Be thou more diligent to b retaine those things, which thou hast * gotten. *D.* Thou dost me a very acceptable turne, that thou admonishest me faithfully. *C.* Goe to, returne to the matter. *D.* An eye, The right eye, The left eye, Both the eyes. *C.* How well hast thou sayd all! *D.* Let us repeat also this daies Nounes. *C.* It k pleaseth [me]. But goe

goe thou before me by l course. *D.* A hand, *I* againe.
 The right hand, The left hand, Both the
 hands. *D.* It remaineth that thou say so a-
 lone. *C.* A hand, The right hand, The left
 hand, Both the hands. *D.* Oh if we could
 say so well, before our Master. *C.* What hin-
 dredth? *D.* Because ^{we} are afraid. *C.* And
 notwithstanding he correcteth our faults ^{*}
 mildly enough. *D.* I know not what this ^{*}
 meaneth, I am alwaies fearefull in the be-
 ginning. *C.* o That is after a sort naturall to ^{*} this.
 all, as we have heard of our Master. *D.* Now
^{* [we]} should repeat in Latine and English, ^{* it should be repea-}
 but I see our Master comming. *C.* Let us ^{ted of us,}
 enter in.

^{* we} we feare.
^{* courtesouly, or}
^{gently.}
^{* will to it selfe.}

The 10. Dialogue.

A. B.

Say in Latine, Let us ^a say our lessons to-
 gether. *A.* ^{*} How many parts hath this *b*
 speech? *B.* Three. *A.* ^c Distinguish ^{*} every
 one by name. *B.* *Repetamus* is a verbe. *Vnde* an
 Adverb. *Praelectionem* a Noun. *A.* ^d Declare
 [them] a little more plainly. *B.* Goe thou
 then before me, as our Master is wont. *A.*
Repetamus. *B.* *Repeto, repetis, repetere,* of the
 third conjugation, as *Lego, legis, legere.* The
 præterperfect tense *repeti:* Supine, *repetitum.*
 Participles, *repetens, repetiturus.* *A.* *Vnde.* *B.*
 It is not declined, because it is an Adverb in
 this place; in English, together. *A.* *Prae-*
lectionem: praetilio; praetionis, of the femi-
 nine gender, the lesson, or lecture.

^a repeats.
^{* This speech how}
^{many parts, &c.}
^b sentence.
^c tell or say.
^{* or each of them.}
^d shew them.
 Therefore goe
 thou, &c.

The 11. Dialogue.

A. B.

a say, or render.
 b rehearse.
 * little.
 d learne perfectly.
 dd well neere.
 * Indeed that is, &c.
 e any further.
 f to repeat it before.
 * admonished.
 b truely.
 * I in good sooth.

Let us goe to a repeate together, B. What shoulde I repeat? Is it not enough that I have repeated alone? A. If thou shalt b repeate onely once, or twice, that is, * too little to learne d without booke. B. Yea, I have repeated dd above ten times. A. * That in truth is sufficient. B. Therefore what wilt thou e any more? A. If thou wilt repeat most certainly before our Master, it is need, to / have repeated with some body. B. I knew not that, but I assent willingly unto thee. A. Therefore let us doe that which I * advised thee. B. b. * In good sooth I doe not refuse, begin.

The 12. Dialogue.

Gentilius. Isaacb.

* Dost thou hold thy lesson in me? in memory or remembrance.
 a remember thy lesson & I desire it earnestly, or specially. c therefore.
 * erre any thing.
 * make cost.
 d errred. * it was to be begun.

e In thy anger.

Hast thou gotten thy lesson without booke? I. Almost. C. wilt thou [char] we repeate together? B. Yea, verely & will. G. Beg in c thou. I. I will doe it willingly; but heare attentively, that thou maiest correct me, if I shall misse in any thing. G. Goe to. I. * Bestow quickly. G. Now thou hast d misseed, * thou oughtest to have begun from yesterdaies [lesson]. I. Thou admonishest [me] well: Now I will begin. Doe not contend e being angry concerning an uncertaine

taine matter, Anger doth hinder. *G.* Thou *f* misseſt, or faulceſt, offendest in the *ſſ* accent, *ſſſ* repeate again. *I.* Anger doth hinder the minde, that *G* Diſtinguſh alter minde. *I.* Anger doth hinder the minde, that it cannot *g* ſee the truth *b* *g* perceive & make *cotſ* ſpeddily. *ſſſ* ſay againe, or reiterate it.

G. Thou *f* misſeſt againe in the * accent: repeat. *I.* For ſomething is to be given when time or ** matter doth require. *G.* Doeſt thou not ſee * that thou haſt * miſſed fourē times. *I.* I ſee [it.] *G.* And haſt thou obſerved the places? *I* I haue obſerved them. *G.* So thou *wilt* take heed to thy ſelte more easily. *I.* * Wretch that I am! I thought, * that I remembred them well. *G.* So alio it is wont to happen to me, as oft as *o* [my] me-
mory is not well confirmed. *I.* [He is] hap-
py who hath a good memory. *G.* [It is] a great beſtit of God. *I.* But the time *p* goeth away, heare me now. *I.* I heare, pronounce. *G.* Doe not contiue being angry concer-
ning an uncertaine matter. *I.* Hoe: our Ma-
ſter is preſent: hold thy peace, that we may ſalute him.

* offendest.
* point, or paſſe.
** occasions.
* thee to have.
* miſſed. * erred.

* the wretch.
* me to remember
well, or to keepe
them well.
o I haue not com-
mited things well
to memory.
p paffeth.

The 13. Dialogue.

C. *F.*

I S there nothing that we may repeate to [our] Maſter? *F.* Nothing, except of the Rudiments of Grammat. *C* what? *F.* Looke vpon thy by booke: thou ſhalt finde notes upon

a. We muſt repeate.
b. principles.
Accidence. *I* I ſe
v. looke into.

c appointed.

* at the fourth
hour.

d have not beeue.
e punishment.

f busid.

g my masters leave.

gg thou shouldest
have asked.

b offence.

i what we must
repeat.

k marke thou.

* signe thou by the
same diligence, or
labour.

** appointed.

upon five lectures which our Master hath
c prescribed unto us. c. When was that? f.
Vpon friday, * at foure of the clocke. c. But I
d was not present then. f. Therefore thou
hast deserved e jerkes. c. Doest thou judge
so, O thou severe judge? I was f occupied
at home, neither was I away without the
g commandement of [my] Master. f. Be it
so, but notwithstanding gg thou oughtest to
ask the day after, what was done the day
before. c. I confessi my b fault, but I pray
thee, give [me] thy booke, that I may see
i what is to be repeated of us. f. Take it, and
k * note withall those things which are n pre-
scribed unto us of our Master. c. I will doe
it willingly, neither hereafter shalt thou
accuse me of negligence, as I hope.

The 14. Dialogue.

comes. Obliver.

* auditory, or place
where they heare
lesions, e at the 3.
hours, c except thou
hadst disturbed, or
hindred me, e erred,
* told word by word.
Al. English vulgar.
g speech in French to
be translated. gg gi-
ven up, or shewed.
b made, or translated
it now. bb in some
sort I knew not how
i English.
* Roccive it,

W hat was done in the * schoole at
a three of the clock? O. The parts of
speech were handled out of [our] lecture.
c. Nothing more? O. I had told [thee]
c but that thou interruptest me. c. I have
done e amisse, proceede. O. Afterward our
Master * dictated [to us] a Al. g French
argument, to be turned to day. c. When to
be gg repeated? O. To morrow at noone.
c. Hast thou b turned it already? O. [I have
turned it] bb howsoever. c. I pray thee
dictate to me the i vulgar. O. * Take it, make
hast,

h
F.
I
u
c
d
e
it
o
y
e
d
e
u
c
h
a
s
t
hast, for I have *k* something to write.

k to write something

The 15. Dialogue.

Gervase. Sylvius.

VV Hat doest thou? G. I repeat * with my ^{* by.} selfe. S. What doest thou repeat? G. ^{a appointment, or taske. * hold it in memory.} This daies *a* prescript of our Master. S. Doest thou ^b remember it? G. So I thinke. S. Let vs repeat together: so *b* either of us shall ^c say better. ^c pronounce more ^d rightly before our Master. G. Therefore begin thou, ^e that hast provoked me. S. Goe to; ^d be attentive, ^e leasf thou suffer suffer me not to ^{* milfe.} G. I am more ready to ^{* pronounce,} heare, then thou to ^{* say.}

The 16. Dialogue.

A. C.

VV Ilt thou repeate thy lesson with me? C. I will. A. ^{* Dost thou hold it?} Canst thou say it? C. Peradventure not very well. A. Goe to, let us make ^{* not well enough.} *a* tryall. C. Why doe we then ^{* tarry?} A. Begin ^{* a perill, or attempt.} ^{* expect. * where.} ^{* when thou wilt.} C. But it is rather thy part to begin. A. Why so? C. Because thou hast ^{* provoked, or cause me.} invited me. A. Thou ^{cc} saiest right, therefore attend. C. I am ^d ready.

^{cc} speakest indiffe-
rently. ^d ready.

The 17. Dialogue.

Crispus. Sandrotus.

Dost thou now ^{* remember} [those things] ^{* hold [in memory]} which are ^{to be} *aa* repeated at three of ^{as}rendred. the

3 come betweene.
 * us to prattle, or
 talke, & why?
 * in idlenesse.
 & ill employed.
 * best of all
 * any man.

f we looke for
marter.

ff we may not.

* rehearse.
 * g I afterward will.
 * pronounce.

4 what hast thou
 done? b it is faire
 abroad. * heaven
 c passeth, * a reason.
 & we must presently
 give an account.

the clocke? S. I remember them. c. I also
 [doe remember them] S. Therefore let us
 talke a little. c. But if the monitour shall
 come in b the meane time, he will thinke,
 * that we prate. S. d What doest thou feare
 where nothing is to be feared? If he shall
 come, he shall not find us * idle, or dd in any
 evill matter, let him heare our talk if he will.
 c. Thou speakest * very well: let us goe aside
 some whither into a Corner, least e any one
 hinder us.

The 18. Dialogue.

T. M.

I doth not become [us] to be idle here,
 or to prattle, whilst our Master is looked
 for. M. What saiest thou? doth it not be-
 come? yea truly, ff it is not lawfull: unlesse
 we will be beaten. T. Therefore, beare thou
 me, whilst I * pronounce my lesson. g I will
 heare thee after. M. Goe to, * say.

The 19. Dialogue.

E. F.

Why doest thou not write? F. I have
 written now my side: a but thou? E.
 I goe to write in the Court-yard. F. Why so?
 E. Because b the * skie is cleare. F. Make hast,
 the time c goeth away; and an * d account
 will be required by and by.

The

The 20. Dialogue.

T. v.

W^{hy} doſt thou not write *V.* Because^a it doth not liſt me.
 I liſt not. *T.* But^[our] Maiftre had^a I pleaſe not.
 commanded. *V.* I know: but^{*} I muſt reade
 ſome thing before; furthermore, I haue no-
 thing^{*} which I may write now. *T.* Oh if
 thou woudest write *b* for me. *V.* What? *T.* I
 haue^{*} our Masters notes to be *d* ſet downe.
V. What^{*} notes? *T.* Vpon *e* Tullies Epiftles.
V. I will^f write them out for thee willingly:
 but expect^g the next holy day. *T.* * I will
 gg expect then, but I pray thee doe not
 deceiue me. *V.* I will not deceiue thee *b* wit-
 ting nor willing.

^a ſomething is to be
 read before. ^{*} to
 write *b* to me.
^{*} the Diftates of our
 master. ^d written
 out^{*} Diftates. ^e the
 Epiftles of Ciceron.
^f write out them.
^g carry until the next
 of the Holy daies.
^{*} the next day.
^{*} Therefore I will
 expect. ^{gg} wait.
^b knowing neither,
 &c.

The 21. Dialogue.

D. A.

Wilt thou^{*} write me out^[my] leſſon? * write downe my
A. Why ahaft thou not it? *D.* Because^a leſſon for me. ^a haſt
 I was^{aa} occupied to *Al.* day. *A.* Take my
 booke and write it out. *D.* Thou art not ig-
 norant^{*} that I write^{*} very ſlowly; and^{*}
 thou wilt ſooner^c write out the whole, then^{*}
 I foure or five little verſes. *A.* ^d ſeeke another
 writer for thee; * I cannot helpe thee
 now. *D.* Why not? *A.* ^f There is another
 buſines for me, and the ſame very neceſſary.
D. I will not urge thee, neither can I in truthe,
 but at leaſt^g lend^[me] thy booke. *A.*
 Take it, uſe it as^b pleaſeth thee, ſo that^b thou liſt
 thou

^a haſt thou it not? ^{aa} buſi-
 ed. ^{Al.} yesterdaie.
^c me to write.
^{*} more.
^e have written out.
^d ſeeke thee another
 writer.
^{*} I cannot give my
 helpe, or indeſt thou
 to thee now.
^f I have another
 buſinesse.

i marrie it.
i nothing.
here.

Corderius Dialogues,

thou doe not i abuse it. *D.* There is *h* no cause, that thou shouldest feare * for this.

The 22. Dialogue.

*Augustine. The Observer, &c. or, the
houshold Monitor.*

* is it not lawfull to
goe, &c.
* the third [hourc.]
* for what thing.
* for the cause of
writing.
* admenishest.
d little study, or
chamber.
* him to be.
e goe and see.

Schoole-fellows, * may we not go to bed ? *Ob.* Why before the houre ? *A.* Because I must rise at * three of the clocke. *Ob.* Wherefore ? *A.* * For to write. *Ob.* What hast thou to write ? *Au.* Letters to my father. *Ob.* Why doest thou not aske leave of [our] Master ? *Au.* Thou * advisest [me] well : is he in his dstudy ? *Ob.* I thinke that [* he] is : e goc to see.

The 23. Dialogue.

f P. & d. P.

*f the master and the
boy.*

* what busines was
to thee.
* I had gone.
e stay.

d render.

d therefore.

* sufficiently many,
or many enow.
* I doe nothing
care for that,

From whence comest thou ? *P.* I come from beneath. *P.* What businesse * hadst thou beneath ? *P.* I went to make water. *P.* Sit now at the table, & tarry in the chamber until I shal returne. *P.* What shal I do in the meane time ? *P.* Learne perfectly thy lesson against to morrow, that thou maist & repeat it to me before supper. *P.* Master, now I have learned it perfectly. *P.* Play e then. *P.* But I have no play-fellowes. *P.* Thou shalt find * enow in this street, even of thine own schoole-fellowes. *P.* * I doe not care for that : now I had rather (if it please you) to learne

learne out the Catechisme, against the * ^{li}lfe, or thou liest.
 Lords day. *Pc.* As it * liketh thee. *Pu.* If any ^b aske for thee.
 b seeke you, what shall I say unto him? *Pc.* * me to have gone
 forth. Say * that I am gone forth, * but that I will * but to returne.
 returne by and by.

The 24. Dialogue.

*I be Scholemaster, Abraham
 the Scholar.*

Hoec Abraham! *A.* a * Anon Master. *S.* * Hoe, or what, or
A. Lay away thy booke: now thou hast ^b here. * Put away.
 studied enough the whole day: prepare thy
 selfe, that we may goe to walke. *A.* c Were ^c would it not be
 it not better after supper? *S.* The exercise of
 the body is more wholesome before meat. * to heare it. *d* Lee
A. I remember * that I have heard it from ^d me heare or tell me.
 you. *S.* d Shew [me] the saying of *Socrates* * sentence. ^e to the
 to that * e. purpose. *A.* When *Socrates* did
 walke more f earnestly untill the evening,
 being asked why he did that, he answered *
 that he did feede hunger by walking, gg
 whereby he might suppe better. *S.* Thou re-
 membrest well: who is the authour? *A.* *
Cicero: but Master, whither shall we * goe? ^f to the end that.
S. Without the City. *A.* Shall I change my
 shooes? *S.* Change [them] least thou b
 marre these new ones with dust: take also * doe make dusky
 [thy] little shadow, least the vehement ^g to provide meat
 heat of the sun * doe make thy face dusky. ^h by face to thee.
A. * I am ready. *S.* Now indeed let us goe * doe sunburne or
 forth. *A.* Shall I call one / or other compa- tan thee.
 nion out of the street? *S.* Thou dost admis- * I am present now,
 / or another. ⁱ prepared already.
 nish

in talk, or reason.
 * Confer speeches.
 *** in some place.
 * an appetite of
 meat shall be stird
 up, * an earnest de-
 sire, or we shall get
 a stomach, * with a
 flow pase, p the gate
 by the water, or
 shoare. * then.
 ** yea certainly.
 * haſt thou not heards
 * doſt thou not heare?
 * I heare.

nish me well; for so [our] walking shall be
 more pleasant; for you shall *m** confer be-
 tweene your ſelves by the way: and you shall
 play together *m* somewhere in the shadow.
A. So also * we ſhall get an appetite to our
 meat. *S.* I will goe * loftly before: when thou
 ſhalt get companions, follow ye me through
 p the watergate. *A.* Will * you then looke for
 us there? *S.* qq [yea] surely. *A.* What if I ſhall
 find none? *S.* Nevertheless follow thou me:
 * r heareſt thou not? *A.* Masters I heard.

The 25. Dialogue.

H. G.

a whether is it good?
 aa of thine.
 b as my opinion is.
 c I wonder not.
 * nothing.

O F whom haſt thou bought this paper?
G. Of Fatine. *H.* Is it good? *G.* [It is]
 better then aa this thy [paper] b as I thinke.
H. c I marvell* not. *G.* Wherefore ſayest
 thou this? *H.* Because peradventure [it is]
 dearer. *G.* I know not. *H.* For how much haſt
 thou bought a queare? *G.* For three halfe
 pence, or thereabout, but thou for how
 much? *H.* For a penny and more. *G.* For
 how much then? *H.* d For five farthings. *G.*
 Truely thou haſt not bought it f ill. *H.*
 * Moreover the Mercer gave the an g advan-
 tage. *G.* * What, I pray thee? *H.* A ſheet of
 blotting paper. *G.* * Oh how unwife was I
 that forgot to aske. *H.* Truely I did not
 aske,

* therefore.

d for id q3

* But alio.

f badly, amisse.

g increase.

* And what.

* me unwise.

* have forgotten.

ske, but he gave it me of his owne accord.
 And (said hec) I gine thee this, that thou
 b visite me againe. G. So they are wont to
 allure i buyers H. No marvell : everie man
 seekes his owne k commoditie. G. But what
 do we, being unmindfull of this dayes taske?
 H. It is [but] little, we have time enough.

b that thou come to
 me againe.
 i customers,
 k profit, or gaine,
 Lour taske is not
 much. * time enough
 remaines to us,

The 26. Dialogue.

Aurell. Fountaine.

D Ost thou not remember * that I lent
 thee paper of late? F. Why should I
 not remember? I am not so forgetfull. A.
 How many sheers were there? F. Fourte. A.
 Why hast thou not restored them? F. I ex-
 pected untill I b. had [a] booke. A. Hadst
 thou [it] at length? F. Onely to day. A.
 From whence hast thou gotten it? F. I asked
 it of [our] Master. A. Where? F. In his c study.
 Library. A. What [did] he? d gave hec it d hath he given,
 willingly? F. He sent me unto the Fisher,
 who gave e [me] a booke * presently. A. e one straightrway.
 Did he not * put it into his booke before? * refer it before
 F. He is wont to give nothing but he wri-
 teth it in [his booke] before. A. I have
 heard of my Father, * that that is the part
 perte of a wise man. F. Especially if an ac- * that to be the part
 count be to be g. given. A. But by what h g made.
 tokens durst be give it thee? F. I shewed i it h signs.
 him written with my owne hand, in my writing in my booke
 little booke: for as thou knowest wee are
 wont to doe so. A. Therefore k wilt thou k thou wilt repay it.

C restore

restore me that which I lent? F. [I will restore it] straight way after dinnner, doubt not.

The 27. Dialogue,
Franke. Marius.

b quils or are these quils which thou carriest about to be sold. * offer himself. " Shew [me] * they are. & what ones]

* what manner of ones.

f Lutice,
g Langdune.

* giveth his diligence. * himself to have i every one a penny. * It is lived of men, * otherwise. l there is one manner of living at Paris, another at Geneva.

m Out. n whether thou like them thus. * condition s tell thee. * it is prattled enough now p one with another mixt as they come.

q doft in sie.

r unless I might chuse them.

A Re those b pens to be sold which thou carryest about? M. Yea if a buyer shall * come. F. * Let me see them: ah how soft * are they? M. Such d [as] have fallen from the wings of our geese: but try them diligently, for some are more strong then other some. F. I see enough e what ones they are: how many wilt thou give me for a farthing? M. only six. F. What saist thou, six? I would rather buy of the Mercers which doe bring [them] hither from Paris and g Lions. M. As if I knew not, for how much they are sold: I have heard of my brother which * serveth a Scrivener of this City, * that he hath bought at Paris for i pence a peece. F. * Men live * after one way at Paris, after another at Geneva: but there is no need of so many words, wilt thou give twelve? M. m Alas twelve! as if I had stollen them F. I doe not say this, but see n whether the* offer doe please thee. M. Wilt that I o speake in one word? F. Say I pray thee, * we have prattled enough now. M. I will give thee nine, so that thou take them p indifferently, of my hand. F. q Thou triflest, I would not take fiftēēne r without choise, Farewell, I shall finde* e new other- where,

where *M.* * Thou maest for me; *hoe, hoe,* *squills* now.
returne. F. Why doest thou call me backe? * enough of quills.
M. Take eight if thou wilt, neither *u* expect * It is lawfull by me.
moe from mee. *F.* x Give mee the whole * looke for.
bunch, that I may choose at mine *owne* * x reache me.
liking. M. Hold, choose as thou wilt: *F.* See * abiterment, or
now, and *x* tell them, if thou list. *M.* There judgement, or as I
are a twenty four, the number is *b* evident. will *x* number,
But I marvell that thou tookest none d out count. * if it litt thee.
*of the** *attermost* part of the wings, for they *a* four and twenty.
are stronger. F. I know it, but they have a *b* manifest, or plaine.
shorter * *quill*: take the price. *M.* * *f* God * *stalke.* * God turne
prosper it to g both of us. *F.* I wish and it well to either of us.
pray the same with thee. But when wilt thou *f* God send us both
bring better quills? M. I know not whether *g* od lucke of it.
I can [bring] better; but as I hope *I* shall *g* cyther. * *pennes.*
bring moe within *b* a short space, when I * in. *b* shortly.
shall i goe hence unto * *our house. F.* * *have* *i* come. * *to us.* * *Are*
yee many geese? M. Thirty and *l* more. there many geese to
F. Wonderfull! how *m* great a flocke of *you. l* above. *m* what
geese! where are they fedde? *M.* Thou a great flocke. * It is
shalt know at another time; * *I* may not *x* not lawfull for me to
stay longer here. Farewell. Franke. F. * *Fare-* & c. * *to loyter here.*
well, Marius. * *Marius, care that*
thou be in health, or looke to thy
health.

The 28. Dialogue.

Othomane, Philibert.

Wilt thou give me * but one penne? *P.* * *only pen.*
 They are not so given to me. *O.* Oh, doſt * *thing to little to*
 thou deny * me so ſmall a thing? what, *me.*

þ perhaps.
*bear the repulse.
c denial. * I in good
sooth I do not aske
the e to give it me.
* for se I will not,
þ marre it.* move not
thy foot from
hence.* I move so
whither.

if I should aske some great thing? P b Per-
adventure thou wouldest* take the e repulse
O * In truth I beleeve it: go to, e I do not
aske it * as a gift: at least wilt thou lend it
me? P. ee I doe not refuse, so that thou doe
not abuse it. O. I will not abuse it. P. Take
heed thou * stir not a foot from this place.
O. * I will not stirre any whither.

The 29. Dialogue.

Mercator. Buryand.

amended.
b manner, or forme.
c a middle hand
cc fitted it, d to write
small.
* thou oughtest to
foretell me.
* It skilleth little.
feasibly amend.
g seeke it.
h love.

Hast thou a sharpened my penne? B. A
good while ago. M. For what b fashion
of writing? B. c For a mean forme. M. I had
rather thou hadst [cc sharpened it] for d little
letters. B. * Thou shouldest have told me
before. M. I had forgotten. B. * It makes
little matter: I shall g change the point easi-
ly; go to, g fetch [it.] M. But where hast
thou left it? B. Upon the table of the h hot-
house. M. In what part? B. Where I am
wont to study.

The 30. Dialogue.

Piston. Iosua.

* There are but two
only to me. & give
me one to lend:
þ abuse it.

Hast thou two or three pens? I. * I have
but two. P. b Lend me one I. I will not
dote it. P. Why not? I. Least thou c marre
it.

it. *P.* * Remember it, *e* paradventure thou
shalt sometimes aske me somewhat in vaine
I. But Christ commandeth *s* evill to be re-
compensed with good *P.* *ff* I have not lea-
ned that as yet. *I.* Notwithstanding *g* it is
meeter that thou learne it, if thou desire to be
a Disciple of Christ. *P.* What doe I desire
more? *I.* Therefore learne to imitate thy
Master *P.* I will learne in *gg* progresse of
time. *I.* It were better to begin now, * whi-
lest thou hast time. *P.* Thou urgest me too
much: *i* I am not yet eight yeers old, as my
mother saith. *I.* There is alwaies a time of
doing well: but in the meane *k* time, *I* I
pray thee, be not angry *l* at me: for I did
jest that I might *m* invite thee to talke *
with me so long, whilst we are * idle * Take
thee a pen, and that * not the very worst *P.*
I wil restore it straightway unto thee, when
I shall *p* * write out a little. *I* I will not, that
thou * give it me againe. *P.* What shall I do
then? *I.* Whatsoever thou wilt, * for I give
it thee freely. *P.* I give thee * very great
thanks.

* Thou wilt remem-
ber this * it may be
thou wilt aske me
something and goe
without *f* us to re-
compence evill with
good, *ff* I have not
yet learned that *g* it
behoveth. * covet.

* whilst it is lawfull
by the time.
i I have not yet
fullfilled the eight
yeere.
k while. *l* to me.
m provoke. * toge-
ther. * at leisure.
n Behold a pen to
thee, * not altoge-
ther the worst,
p have written our,
** write downe som-
thing, * restore it a-
gaine to me, * for it
is given from me to
thee for a gift, * the
greatest thanke.*

The 31. Dialogue.

Henry. Walter.

FROM whence dost thou returne so a blow-
g ing? *G.* From the market. *H.* What dost thou bring from thence? *G.* A pen-knife.

C 3

H.

* what cost it.

* chapman.

* I know it not at all

* wisely enough.

b chapman.

c to get. * skilfull man
which. * chuse out
the best to thee.
d a good one for
thee.

* erred.

* even as of the E-
vangel call profes-
sion.

* thereto be.

* but.

b tried it.

* be we ne the buy-
ing, or as I was buy-
ing it.

i taught.

* hast thou not?

* our master [to be
wont] to say. * it to
be God. * the best
of all.

** pulling well.

* my minde.

* teach me ever.

* as a good childe.

* boy.

p auditory.

H. * For how much hast thou bought it? G.
For two pence. H. Is it good? G. It is out of
Germany, as the a Mercer sold [me]: see
the marke. H. * I know not [the marke]:
but thou dealest not * very wisely, which
trusteth every b Mercer. G. What should I
doe? H. Thou oughtest c take to thee some
* one that could d choose thee the best G. I
confesse I have done * amisse here; but this
doth comfort me, that the Mercer is ac-
counted a good man, * as being a professour
of the Gospell. H. As if there be none such
deceitfull. G. I thinke * that there are very
many. But let us omit these things: and
rather let us try the penknife it selfe. H. ex-
perience will teach us. G. Take it, and try
it, I pray thee: for I have not b prooved it,
but most lightly, and that * whilst I bought
it. H. Wonderfull who i hath taught thee to
choose so wisely? G. Doest thou aske?
* doest thou not remember that our master
is * wont to say to us so oft, * that it is God
alone which teacheth good things? H. True-
ly he taught thee * m excellently well G. I
give him thankes from * my heart: and I
pray, that he may * alwaies teach me to obey
his will, H. I also pray for the same: neither
to us onely, but also unto all the godly. G.
Thou doest, n as it becommeth a godly
o childe: but is it not time that we should
goe into the p schoole? H. it is so; take thy
bookes, and let us goe together.

The 32. Dialogue.

Michaell. Renate.

Hast thou not a pen knife? R. I have. M.

I pray thee lend [it] me a little. R. When ^a neb, or amend. * by that law.
 wilt thou restore [it]? M. As soone as I ^b safe and sound,
 shall ^c sharpen two pennes. R. Take it, but ^d [to be] taken.
 * on that condition that thou restore it ^e with that.
 whole. M. I understand it, as taken ^f of that ^{cc} A word to a wise
 condition, although thou hadst not ad- man. * may serue.
 ded it. R. ^{cc} A few things (as is sayd com- * one understanding
 monly) ^g doe suffice ^h to one that under- d to a wise man.
 standeth.

The 33. Dialogue.

Sorder. Manasses.

Hast thou bought a pen-knife as thou

wouldst of late? M. I have not ^a bought ^b bought one.

S. What hindred? for thou ^c sayd^d to me, * that thou wouldest buy one to day. M. I sayd so indeed; but it came ^e into my
 minde after to be better that I expect the ^f after it came into
 next mart in this same City. S. e What gaine ^g into my
 wilt thou make? M. Both I shall by it for
 less, and of a better ^h marke; gro weet, out of ⁱ what wilt thou
 the shops of Germany. S. Whobhath given ^j gaine thereby.
 thee that counsell? M. Our Ierome. S. He ^k note, g I moane.
 C 4 hath have.

I would to God we
micht * the doctrine
of him fastned into
our memory. / well
in mind. ^{as} by whose
only infiack
* which.

hath done well, for we ought alwayes to
give good counsell to our friends. M.
Therfore only to our friends? S. Yea and to
[our] enemies, I confesse, because Christ
our best Maister commandeth; so M. / God
grant we keape * his doctrine infixed / wel
in memory, that we may follow it perpetu-
ally. S. That good spirit grant it, by the ^{as}
instinct of ^a whom alone our minds are
kindled to doe well. M. Thou prayest
well.

The 34. Dialogue.

Campine. Lengine.

a hast thou many.

* Rudiments of the
Grammer. *b* colloquias
scholastica. * Epistles
of Tully. *d* translati-
on. * the dictates of
our master. *e* exer-
cises, or notes which
our master gives us.
f named.

g the Epistles of
Tully.

gg at leasure.

a Hast thou not many booke? *L.* Not
very many. *C.* But what booke hast
thou? [I have] the * Accidence, *b* Scholars
Dialogues, Terence, Tullies Epistles, with
the French *d* interpretation, Cato, a Diction-
ary, a French Testament, the Psalms,
with a Catechisme, besides a paper book to
write *e* our Maisters dictates: but what
booke hast thou? *C.* I have all which thou
hast *f* numbred, besides Cato, Terence, and
g Tullies Epistles; for why should I have
bookes which are not read in our forme? *L.* But I sometime read those bookes, whilst
wee are *gg* idle, that I may alwayes learne
some new thing, especially in the Latine
tongue, and in honest manners. *C.* My
Lengine

Langine thou dost wisely : b O me wretch ! b O wretch that I
who have never learned what it is to be stu- am.
dious. L. Learne therefore: for it is better to
learne late then never.

The 35. Dialogue.

Simeon. Huggey.

LEnd me thy Virgil for two daies, a if that ^a if thou canst, * with
may be done * without any hinderance none thy discom-
to thee? H. Truly I can not. S. Why not? H. mmodity. * had recei-
When Gerard* borrowed it of me * of late, * in these dyes, b he
b * he laid it to pledge. S. Sayest, thou, to laide it to pawn, or
pledge? H. It is so, as I say. S. For how much gaged it. * he put it
pawned he it? H. For three-pence, as hee ^{to.} * thee being uncon-
saith. S. O unthankfull man! H. Onely un-
thankfull? S. Yea truly both unthankfull ^c without thy privi-
and evill: but whether could he pawn thy ^c ty, or thee not being
thing * without advising with thee? H. He ^c asked counsell of, or
could, d as thou seest it done. S. Notwithsta- ^c not having told
ding he ought not. H. Thou hast hitte the ^c thee? d thou seest.
nayle on the head; but what should I doe? ^c touched the mat-
S. Dost thou aske? carry him to [our] ma- ^c with the needle, or
ster. H. I had rather suffer ^c with the point of
to * cause that the wretch shold be beaten ^c the needle.
S. Thou dost well, so that he restore / thine ^c that.
owne. H. I hope, he will restore it. S. * From ^c thy Virgill.
whence should he restore it? H. He saith. * How.
that he shall receive money of his father ^c himselfe to &c;
shortly. S. What if he do deceiue thee. H. It ^c g g that he is to re-
may be, but notwithstanding I will expect ^c ceive.
some

whathe will doe
and then.

¶ thou haſt remem-
bered. I haſt told us
ſo oft. * that it may
be well with thee,
* and the beſt of
all to thee.

ſome daies; what will be: and then, after-
wards I will take counſell. S. Nothing is
more ſafe then right counſell. H. Thou k̄ re-
membreſt well: for ſo our maſter haſt often
told us: but wilt thou not any other thing? S.
* [onely] that thou mayſt farewel. H.
* And thou the beſt of all.

The 36. Dialogue.

Gravane. Forreſt.

¶ I in trath will.

* I haue given it for
his uſe. * ſigae.* the Epiftles of
him,
dhaue written.
* upon.dd at another time,
a good turne.
or kindnes,

Wilt thou lend me thy Terence? F. b I wil
in trath, ſo that thou require it of con-
rarde to whom c I haue lent it. G. By what
* token wilt thou that I aske it? F. Truly by
this [token] because I haue * his Epiftles.
G. That is enough for me. F. But when wilt
thou reſtore it? G. When I ſhall d write out
the text* of three or foure leſſons. F. There-
fore make haſt, leaſt thou hinder my ſtudy.
G. I will make haſt. F. But hoo, thou; take
heed thou blot it not: otherwiſe I ſhall lend
it very hardly dd hereaſter. G. Verily I ſhould
be unworthy e a benefit [if I ſhould doe ſo].

The 37. Dialogue.

Austine. Rodig.

* braggeſt, boaſteſt,
or glorieſt of
b greatly.

W hat new gilded booke is this; which
thou amakeſt oſtentation of ſob highly

R. Terence. A. Where [was it] printed. R.

At *c* Paris. A. Who gave it thee? R. I bought *c* *Lucce.*
it with my money. A. Where hadst thou

gotten money? R. d Thou askest that foolishly; as if indeed I have stolen it? A. e Be it farre from me to thinke that, but I did aske that ^{*} for my minds sake. R. Neither did I reprehend thy ^{*} speech in good earnest, but we are wont to jest with our familiar friends after that *k* manner. A. Nothing doth ^{*} hinder us to jest, so that God be not offended. But goe to, let us returne to our purpose: of whom hast thou bought this

Terence? R. Of *Clement.* A. ^{*} What of that booke-seller *b* that goeth about from market to market? R. ^{*} Yea verely. A. How much cost it? R. *bb.* Ten pence. A. ^{*} Nothing more? R. Nothing at all. A. Truely the price [is] ^{*} cheape enough. R. Especially seeing it is gilded, and so ^{*} finely bound up. A. Were there not other booke like? R. Two or three. A. I pray thee bring me to him. R. Let us goe.

The 38. Dialogue.

Alarde. Baldus.

a Is not this booke thine. *B.* Shew it me: I acknowledge it *as* mine: where hast thou found it? A. In our *b* schoole. B. I *b*iforme. give thee thankes that thou hast ^{*} taken it ^{*} gathered it up.

up

d O foole doest thou aske? *e* Be it far away.

*** for the cause of my mind, *s* have *I* reproved or found fault with.

*** word or saying. *k* in that manner. *** forbid.

*** whether or no.

b Circumforaneus, one making his market all about.

*** especially. *bb* 12. pence.

*** No more.

*** vile.

*** elegantly. *s* framed or made,

e be put in the bill,
"the highest, or
chiefest right.

e rigor of law f our
school lawes. g those
very lawes cover.

g guided by equity.
h judgement, or
discretion.

* to wit.

* furthermore.

h offended.

* wee doe amisse.

g tried to.

* by what meanes
soever.

m shall be said.

*nothing of danger.

* is offended nothing.
e hide it, or say no-
thing.

p render like.

g befall me.

g right.

* tarry for it unto to
morrow day.

up. A. But now thou shouldest be c noted,
if I would deale with thee in * c extremitie
of Law. B. Why so? A. Knowest thou not
our f scholastical lawes? B. Ye g the lawes
themselves do require that they be ggruled
by right. A. By what right are our lawes gu-
ided? B. By equitie, and by the h arbitrement
of our master, * as who hath made those
[lawes] privatly for us: i besides, he is not
wont to be so severe in that k which is done
amisse through negligence or forgetfulness.
A. I have l proved so oft times by experi-
ence; but* howsoever thou shalt offend, the
cause m must be shewed before the moni-
tour. B. I feare not to shew the cause where
there is * no danger. A. I hold my
peace B. But I pray thee what need is there
that the monitour know that? for God * is
not offended, A. Go to: I will e conceale it.
B. Thou shalt doe well. A. But hoo, remem-
ber to prequite like for like, if peradven-
ture any such fault shall q happen to me. B.
Thou saiest that which is qq equall and
good. R. I will remember.

The 39. Dialogue.

Colliate and German.

Why doest thou not restore me
[my] booke? G. a Expect [it] un-
till to morrow. I have not used it enough as
yet.

yet. C. I will *aa* expect willingly. G. b I will *aa* wait & I will render thanks to thee God-willing. C. I *thanske thee, or be thankfull.* expect no thankes for so very *c* small a benefit G. Yet it is my part to acknowledge it,

The 40. Dialogue.

Noye. Capell.

SA west thou my booke ? C. What booke doest thou seeke ? N. * Tullies Epistles. C. * The Epistles of Cicero. Where hadst thou left it ? N. I had forgotten it in the * Schoole. C. It was thy negligence. N. I confess [it] : but in the meane time *c* shew[me] if thou know any man *that hath * taken it. C. Why dost thou not go unto our master ? for hee is wont, as thou knowest, either to beare [those things] into * his * his little studie, studie, which are left of us, or to give them to some bodie which may restore them. N. Thou admonishest well. *d* Oh me forgetfull, to whom this * came not into mind. I which remembred not this? * had not come.

The 41. Dialogue.

Ezkiell. Beatus.

Wilt thou *a do me an especial favour ? B. * Enter into great I bhave done nothing more willingly, if favour from me, so be that the matter it selfe be in my power *a* get favour of me, or do me a very good but turne, *b* will doe.

* profit, or benefit
thee. *c* give me to
lend. * a shilling.

* See to thee *b*—
hold. *d* I will borrow
only seven.
f leave thee empty,
or rob thee. *g* it ma-
keth little matter.
** to be.*
i pleaseth thee, or as
thou likest.
k I am behoden to
thee. *l* for the benig-
nity or bouny so
ready. *m* profit or
stead thee.

but what is it in which I may * pleasure thee?
E. c Lend me * ten pence. *B.* I haue not so
much now, but the greater part. *E.* How
much, [hast thou] I pray thee? *B.* I know
not unles I shall looke into my purse * See;
eight pence halfeperiny. *E. d* I take seven
alone, for I will not empty thee altoget-
her. *B. g* It skilleth little, take the whole
if thou wilt. *E.* I giue thee thanks: I be-
leeue this money * will be enough for my
busines, with a little which I my selfe have.
B. As it islisteth [thee] *E.* *k* I love thee for
this so *l* ready bounty. *B.* If I can *m* doe
any other thing, doe not spare. *E.* I will re-
store the whole (God willing) as soone as
my father shal send unto me *B.* Be not thou
very carefull: I haue no need as yet.

The 42. Dialogue.

David. *Nicholas.*

a give me mutually
to borrow or lend.
** a little money.*
b aske. * if it be com-
modious to thee.
c if thou canst con-
veniently or without
thy hurt.
** two are needfull*
to me.
d enough.
** aske.*

*C*anst thou not *a* lend me * some money?
N. How much doest thou *b* desire? *D.*
I desire five pence * *c* if thou canst doe it
commodiously. *N.* I haue not so many.
D. How many then? *N.* onely foure.
D. Very well: give mee those foure. *N.* I
will give thee halfe if thou wilt. *D.* Why
not the whole? *N.* Because * I have need of
two. *D.* Therfore I dray thee give me two.
N. But they will not be *d* sufficient for
thee. *D.* I will * crave of some other. *N.*
Therefore

Therefore take these two, when wit thou * the day of the Sab-
 restore them? D. Vpon * Saturday (as I hope) bath wit of the
 when my father shall come to the market. Itwes, * be thou
 N. Therefore * remember it. D. Dot not
 feare.

The 43. Dialogue.

Pasquet. Cusros.

* L End me two pence. E. Now I have it. give me to lend.
 not b ready to lend. P. What hit. I have not to give.
 dreth for I know * that thou hast received. * thee to have re-
 money * of late. c. I have received indeed; ceived * in these
 * but I am to buy booke and other necessaries. dayes, * but booke
 saries. P. I will not hinder thy commodity, are to be bought
 c. When I shall buy [those things] which and other necessa-
 are needfull d for me, if any thinge remaine ries for me.
 I will make thee partaker willingly. P. e shall be overplus,
 Therefore I will expect; hoping in the
 meane time; but what if * thou shalt have "nothing shall re-
 no overplus? C. I wilt tell thee straightway, maine [or be over-
 that thou doe not expect any longer in plus] to thee.
 vaine. P. When wilt thou buy those things
 which thou hast g decreed ? C. To morrow, g purpose.
 as I hope, or at the most the day b after to * it hath well.
 morow. P. * It is well, the time * is very * is more short.
 short.

The

The 44. Dialogue.

Morell. Bobusardus.

a whither is.
** the first hower in
 the afternoone.*

b God grant.

c what money hath
 he given thee? or
 gave he thee any
 money? *d* as he is
 wont usually or for
 most part.

** use.*

** It shall be borne
 with an equall mind
 * give me mutually
 * very gladly.
 * I have thanks to
 thee.*

IS a thy father gone away? *B.* He is gone
 away. *M.* At what a clocke? *B.* * At one of
 the clocke after noone. *M.* What sayd he to
 thee? *B.* He admonished me in many words,
 I should study diligently. *M.* *b* I wish thou
 doe so. *B.* I will doe it, God helping. *M.*
c Hath he given thee any money? *B.* He
 hath given me, *d* as usually he is wont. *M.*
 How much? *B.* It is nothing to thee. *M.*
 I confesse it; but notwithstanding, what
 wilt thou doe with that money? *B.* I will buy
 paper and other things which are * need-
 full for me. *M.* What if thou shalt loose it? *B.*
 * I will take it patiently. *M.* What if per-
 adventure I shall neede? wilt thou * lend
 [me]? *B.* I will lend [thee] and * indeede
 willingly *M.* * I thanke thee.

The 45. Dialogue.

Columbina. Fountaine.

a Haft thou done
 with my penknife.
** There is nothing.*

*** H**Aft thou used my penknife enough? *F.*
 Enough. *C.* Restore it then *F.* Take it:
 I give thee thanks. *C.* * There is no cause
 that

that thou give [me thankes]. *E.* But pardon me that I have not restored it of mine owne accord: and sooner. *C.* I am nothing offended concerning that matter: for wee ought not to bee offended, but when we see God to be offended.

The 46. Dialogue.

Bergery. Nepos.

*L*end me ^a thy little knife a little. *N.* Thou ^a askest alwayes ^{*} to borrow something: ^a take it, but ^{*} thou shouldst buy rather. *B.* I have ^{*} no money. *N.* Why doſt thou not aske? *B.* ^{*} Where ſhould I aske? *N.* Of thy farther. *B.* He is not in this City. *N.* Where then ^[is he?] *B.* He is gone a journey ^b in to a ſtrange countrey. *N.* Whither? *E.* To Berne. *N.* What day? *B.* ^c Now three daies agoe. *N.* ^c When is he to returne? *B.* To morrow as we hope, for ſo hee ſaid ^d going forth. *N.* God ſpeed him well.

^a penknife.
^{*} ſomething to lend,
^{*} to borrow ſome-
 thing.

^{*} why doſt thou not
 buy? ^{*} not money.
^{*} From whence.

^b far from home.
^c now the third day
 agoe.
^c When will he re-
 turne. ^d going on his
 journey.
^{*} God turne it well.

The 66. Dialogue.

a Columbine. Simon.

*H*ast thou good ſtore of bread? *S.* ^a Not enough, thankes be to God. *C.* Wilk ^b thou

a Columbine. Simon.
^a whether or no.
^b doth not much
 bread remaine to
 thee. ^b give to me to
 lend.

* it will not suffice
thee.
* untill what time, or
how long.
* the day of Venus.
d will.
* aske, or require it.
f even upon friday.
or the very friday.
g the wife of our
master.
sarke.
k esp: & thee.

thou lend me ? S. Willingly c. But perad-
venture there will * not bee sufficient for
thee. S. Yea, as I hope. C. c untill what time ?
S. untill * friday. c. From whence wilt thou
have afterwards ? From home. c. Who
shall bring it ? S. I my selfe will goe to
e fetch it. c. When ? S. f Vpon friday. c.
Lend me a pound and a halfe. S. Who shall
weigh it ? c. [Our] g masters wife or the
girle. S. Let us goe fetch it out of my
s cheſt. c. But goe thou alone : I will k wait
for thee in the kitchin.

The 48. Dialogue.

I. L.

* overmuch.
a beſtow on thee,
or give thee ſome.
* I give thankſto
thee.
* It is not.
e ſo little a matter.

d iſten or hearken.
* tell me I pray thee.
fragments, lea-
ving, or ſcraps.
* dinner being en-
ded. g lay it up, or
hide it.

I Pray thee give me of thy bread. D. I have
not * ſufficient for my ſelfe : yet I a impaſt
[ſome] to thee, take it. I. * I give thee
thankes. L. * There is no cauſe that thou
ſhouldest doe it, for c ſuch a little matter.
But I pray thee tell mee, why haſt thou not
brought [bread] ?] I. Because there was
no body at our house who could give me.
L. But why doeſt thou not take it ? f I dare
not, unleſſe my mother doe give me. L.
Thou doeſt well : but heare good counſell.
f. I d attend, that I may heare : c ſay I pray
thee. L. When the ſtelliques o the table are
taken away * after dinner, aske thy drinking
and g put it up ſtraightway into thy ſatchell
So it ſhall come to paſſe, thou ſhalt never
come

come * emptie. *I.* But what doest thou
perswade [me] concerning my breakefast? <sup>* without meat,
void or unprovided.</sup>

L. I hat thou aske [it] in the end of supper;
and [that] thou doe the same which I
said to thee, concerning thy drinking. *I.* I
never gg saw better counsell to bee given. ^{gg heard.}

L. Therefore * see that thou remember it:
and use it when thou wilt. *I.* Truely I will ^{* make.}
use it oft as need ^b shall bee. ^b require.

The 49. Dialogue.

A. B.

*G*ive mee a piece of bread. *B.* Hast thou
* none? *A.* If I had, I would not aske. * not.
B. Why hast thou not brought? *A.* I will
tell thee hereafter: but in the meane time,
give [mee] I pray thee. For I am ^a vehe- ^{every hungry.}
mently hungry. *B.* Take it. *A.* Alasse so
little. *B.* Yea. Doest thou complaine? *A.*
Not * without cause, thou giest [mee] ^{* unwoorthily.}
over-sparingly. *B.* See how little remai-
neth, I have given almost halfe. *A.* * I ^{* I give thankes to}
give thee thankes, ^c thou gavest abundant- ^{thee.}
ly; but I did jest. *B.* Answer now, why ^c thou hast given;
hast thou not brought bread from home?

A. There was no body which could give
it. *B.* No body? *A.* ^{cc} No body ^d at ^{cc none. utterly.}
all. *B.* What [did thy] mother. *A.* She
* was away from home. *B.* What [d'd] * had gone away.
the rest? *A.* They all were ^c occupied. ^{c busie.}

* I durst never.
* perpetually.
gthat I touch no-
thing without her
permission. *b* Indul-
gent. * more tender.

s kinde. * handle, or
deal with thee.
t according to my
mind, or as I would
w^{sh}. * sentence.
U God forbid.
* I in good sooth, or
truly I.
w wame.
* of us to be made
worse by licence.
p thinke.
g goodnesse.
qq we may.

* indulgence.
* to our hurt.
s how many, or
where is any who
doth, or who of a
thousand. * all, yea
almost all. *s* prohibi-
ted, or restrained by
the Lord.

suntreated.

t thee not to have.

* our talking toge-
ther,

B. Why didst not thou thy selfe take? *A*.
* I never durst [attempt] any such thing.
B. My mother doth forbid* alwayes, g that
I touch not anything without her leave.
B. O hard mother. *A*. Truly in thy iudge-
ment, who hast a *b* more * cockering mo-
ther. *B*. I doe not say cockering, but fau-
ly liberal. *A*. How doth shee * use thee?
B. Most sweetly, and altogether according
to the * determination of my minde. *A*. Peradventure to thy utter destruction. *B*.
b God the best, and greatest, turne it away.
A. * In good sooth I doe not envie [thee.]
B. Therefore why sayst thou that? *A*. That
I may *m* admonish thee in the meane time,
* that all of us bee made worse by liberty.
B. Thou doest well, but what doest thou
piudge? Is it not lawfull, to use the * kind-
nesse of [our] parents? *A*. Surely *qq* it is
lawfull, so that thou do not abuse it. *B*. How
doe we abuse it? *A*. Dost thou aske? when
as we turne *t* he * rendernesse of [our] fa-
ther, or of [our] mother * into evill. *B*.
Thou sayest well, but *t* who amongst many
doth that? *A*. Yea verely* all, except they
which are *s* hindered from the Lord God.
B. Who can bee good, but by the grace of
God? *A*. Therefore (as we are admonished
oftentimes of our master) he is to be sprayed
s into that he may make us good, and holy
by his spirit. *B*. I *bjoyce* * that thou hast
not brought thy breakfast. *A*. Wherefore
B. Because I *sceme* unto my selfe to have
profited much by this our *x* conseruacion. *A*.
I

I also seeme to have profited not a little. *B.* y come to passe.
 That *y* is by thy *z* diligence. *A.* Yea by *z* worke.
 the benefit of God, who indeed would so. *A.* ^{the goodness of} him.
B. In truth *i* I believe it. *A.* There- ^{* in the rest.} fore let us acknowledge *a* his goodness ^{* equall.}
 both heere, and in ^{*} all other things. *b* very greatly.
B. That is very ^{*} meet. *A.* Yea it is *b* ^{*} charge or fault.
 very necessary, if so be, wee avoid the *c*
 crime of an vnthankfull minde. *B.* Oh
 most pleasant speech: Immortall thanks
^{cc} [be] to God through *cc* Iesus Christ. *A.* ^{cc} be given.
 [I wish so.] ^{* I will.}

The 50. Dialogue.

*The first Scholar of the Victors, the
 Master, [and] the a No-
 men-clator*

^a the caller of the
 names,

M After wilt thou give [mee] [my] re- ^{* a little reward, my}
ward. *P.* ^b Wherefore? *D.* ^{* c} Because I ^{Premium.}
 have gotten the victory. *P.* Where are thy ^b for what-causit.
dfellowes? *D.* ^c They are present, Hugh ^{* For the cause of}
 and *Audax.* *P.* Hoe Nomen clator, are these ^c for victories sake.
victors this weeke? *N.* They have the fewest ^d matches or equalls
fautes of all. *B.* Therefore they are victors. ^e they are here.
 what other thing doe I *g* aske of thee? ^f notes of their slips
 What *b* reward doe yee require then? *D.* ^g or missings.
 What shall please *z* you. *P.* By what *k* right ^g seeke.
^{*} then doe I owe it? *D.* ^h of promise. *P.* Yc say ^h law, or yet
 that which is *m* equall; for whatsoever is *n* by what right. ^{* i} at
 promised sightly, ought to be performed. *D.* ⁱ length. ⁱⁱ From, or by
 So wee have learned of *o* you, *P.* Behold ⁱⁱ promise. ^m right or
o thee. ⁿ indifferent. ^o rightly
D. ^p *c* verall

p a pen for each one
of you.

q common. or base.
q pens come out of
Holland.

r we thanke you.
the gifer.

s goe yee on.
ss learning.
t we will doe our
diligence.

p severall pens for you to write: and lest you
should thinke them to be ** vulgar*, they are
of the kinde of those pens, which are called
commonly *q* Holland pennes. *D.* Master
r wee give you thankes. *P.* But rather give
thankes to God, the sauthor of all good
thing, which giveth prosperous successes to
studies: but *i* proceed yee diligently in the
study of *ii* letters. *D.* ** Wec will doe [our]*
indeavout as much as that best father shall
helpe. *P.* All our things are vaine without
his helpe.

The 71. Dialogue.

a obseruor.

a The Monitour. Caperon.

b Bever.

c had permittid.

d How.

e thar.

ee hercyn.

** ought to feare.*

f Truly that.

g who is to be found
which.

h I am sure me to lie
nothing now.

i Thou persuadest
me wel neare.

C Aperone from whence commest thou? *C.*
From home, *Ob.* What bringest thou
from thence? *C.* [My] *b* drinking. *Ob.*
Who *c* permitted thee to goe forth? *G.*
[Our] master himselfe. *O.* *d* From whence
wilt thou proove *e* thi? *C.* Let us goe to
him that wee may aske [him]. *O.* But see
what thou dost. *C.* I feare nothing *ee* in
this matter. *O* Art thou so secure? *C.* Hoe
that saith the truth ** should feare nothing.*
O. *f* Indeed this is a true sentence: but *g*
who among many doth not lie? *C.* *b* I am
certaine that I lie not now. *O.* ** Thou per-*
suadest me. Goe thy way, I beleive thee;
because

because I have never *ſ* found thee in a lie. *taken or catched.*
 C. * Thankes be to God: whom I pray that ** Thanks is to God,*
 he keepe mee ** intire and /pure.* O. I wish ** sincere, upright, or*
 n all [men] would pray so ** from their heart.* *found, incorrupt.*
 now *p* retorne that thou mayest eat thy ** I would to God,*
 d ſinking. ** from their mind.*
p retorne, or betake
ſeparate thy ſelfe.

The 74. Dialogie.

a Girarde. Eliel.

a Girarde.

W^ho are the victors this weeke? Where
 wast thou whe *a* the *a* accounts were
 given? G. *b* I had beene ſent for of my fa-
 ther, but who are the victors? *c* ſay of all
 good fellowship. E. 1 and Puteanus. G. Have
 you had [your] reward already? E. Wee
 have had it. G. *d* What? E. Twelve *d* and what I pray
 walnuts. G. Alaffe, what a reward? E. *thce.*
 Oh foole, therefore doeft thou eſteeme the
 reward by the price of the thing? G. I ſee
 no other thing to bee eſteemed heere. E.
 Thou art *e* base, who doeft ſo *f* gape for *base minded.*
 gaine. *b* D^oſt thou not remember the word */g:peaſt/*, or
 of our maſter? G. What word? E. The *y:uue for,*
 reward is given not for *b* cause of lucre, *g h:ſt thou not.*
 but of honour. G. Now I remember, as it
 were through a little cloud, hereafter I ſhall
 be more diligent. F. *j* So thou ſhalt be wiſe; *so at length,*
 at length.

The 53. Dialogue.

Calatine. Burchard.

a sent away, or have
liberty. *b* Where-
fore not, or what else
have I heard, *c* have
beene present.
c and then.

d I would rather
sto ceſſe ſom play.
f the very truſh.

g finde it.
b way or counſell.

i conſeſſe of.

k thy office.

l because thou haſt
m well or right.

n cheareſe or ſay the
names.

p propoſe.

p affay. *q* thou pro-
pound no moe.

r tell, or count them.

s I paſſe the number.
t I heare.

*** erred.

z the victory to thee.
w propoſe.

OH we are adiſmiffed to play, haſt thou
not heard? *B.* *b* Why ſhould I not have
heard? when I my ſelfe *c* was preſent. *G.*
Doth it not pleaſe [thee] to talke with me
a little, *c* afterwards we will play together.
B. *d* I had rather to play before. *G.*
But it is haſt *e* to breake off play. *B.*
Thou ſayeft the truſh *f* plainly, and I doe
g proueit by expeſience in my ſelfe. *G.*
Therefore because my *b* reaſon doth pleaſe
thee, give us ſome argument to *s* talke of.
B. Yea it is *k* thy part to give, *l* as who haſt
provoked me. *G.* Thou ſayſt [that which is]
m equall: *n* repeate thou the nouns in
Satin, which I will *o* propound to thee in
Engliſh. *B.* Concerning what matter wilt thou
propound [them] *o*? *G.* Concerning
houſhold-ſtuffe. *B.* I will *p* try to anſwer, ſo
that *q* thou doe not propound mothen ten.
G. I will *r* number [them] vpon my fingers,
leſt peradventure *s* I exceed the number
therefore heare thou. *B.* *t* I am here. *G.* A
cupbord, a benc̄h, a candleſtick, a cauldron,
a paire of bellowes, a pillow, a bolſter, a
linnen cloth, a pot of earth, a flagon of wine,
G. Thou haſt *** miſſed once. *B.* Where? *G.*
Thou ſayedſt a linnen cloth, for a ſheet. *B.*
I confeſſe it, I owe *** thee the victory once.
G. now *u* propound againe, that thou mayſt
redeeme

redeeme it if thou canst. *B.* Wilt thou answer concerning meats? *G.* As it pleaseth thee. *B.* Fresh meat, porke, venison, venison of a wild Boare, sod milke, whey, new cheese, pottage, fish sodden, pickel. *G.* x ^x sauce or pickell. *Condimentum.* *B.* Thou art deceived. *G.* ^{*intinctus} is any thing to dip in. Therefore what is it? *B.* ^{*intinctus} *G.* y I will have *condimentum*. *B.* But I will not contend. *G.* Who contends? let us ^x aske ^x confide. *council.* *B.* But let us play before ^x that ^x we will doe that shall bee done ^a after. *G.* Go to, let it be, ^a after. ^x the latter, or long after. ^{*be} done. ^b lest we lose ^{condimentum.}

The 54. Dialogue.

Moses. Olivetane.

M. Tirketh me ^a now of late ^{*to goe vnto so} often our scholarlike games. *O.* There- ^a good while agone, ^{*to use or repeat.} fore ^b what wouldest thou doe? *M.* Let ^b what doest thou, us goe into our Orchard. *O.* What shall we ^a what canst thou ^b doe? *M.* We will walke, we will talke to- ^a doc ^b for walke. gether, we will ^c call to remembrance the ^c tell or make ac- benefits of God in his works. *O.* Truly no ^a hearst ^b tell, or re- thing [is] more pleasant; but in the meane ^c hearts. ^d we should aske time ^a leave is to be asked of our master. ^b leave. *M.* I have ^b already obtained leave ^{*for my} ^{*gotten leave now.} selfe, and also for one whom I woulde lead ^{*to me. ^a have with} forth. *O.* The matter ^{*is well, let us goe,} ^{me, or take. ^b all is} God ^{*being our guide.} *M.* I pray that thee ^{*well. ^c thinke well.} ^{*guiding us.} keepe us. *O.* I also ^b pray the same with ^b pray so. thee.

The

The 55. Dialogue.

Sulpitius. Munchius.

* faculty, or liberty
of playing.
b vnto supper..
c orders.

d classes, or seates.
e governour, or
head of the forme.
* sacred letters.
fdivioe.

g indeed with our
matter.
b I went home.
* had.
i afterwards.
* to receive my selfe.
again. k to goe again
l that I play with
thee. * a playfellow.
to thee. ll Why
should I not. * us.
m none. * I like no
play better.

mm fellowes.
n leſſe of pleasure.

H Ave yee obtained * leave to play ? M. Wee have obtained it. S. Vntill what time ? M. Even b untill supper. S. Who have given verses ? M. The first c [scholars] and the second. S. What did the other d formes ? M. Every first decurion [or e senior of the forme [of the three next formes pronounced one sentence out of the *f holy Scriptures. S. Have you not prayed, as wee are wont ? M. [Wee have] prayed, and g indeed our schoolemaster being preſent, but where wast thou ? S. b I *was gon home, being ſent for of my mother. M. What then doest thou think to doe now ? S. To play an houre and a halfe, and i then * k to betake my ſelfe againe to [my] ſtudy M. Wilt thou l that I be * thy play-fellow ? S. Why ſhould I not be e willing ? M. In what play ſhall wee exercise our ſelves ? S. m * No [play] is more pleaſant to me then the hand-ball. M. Nor indeed to mee. S. Let us goe then to ſee whether the reſt have chosen [their] mm parts: for if we ſhould play alone, there would be n leſſe pleaſure. M. In truſh let us goe to ſee.

The

The 56. Dialogue.

Micone. Ravere.

Wilt thou come with me? *R.* Whither
a makest thou hast? *M.* To the ^blake. *R.* ^a hastest thou.
R. * Whereto? *M.* To wash [my] feet. *b* poole, pond, or
R. Goe indeed: now ^c I have no neede to ^d mee. ^e Why thi-
wash. *M.* But in the meane time wee will ^f need to me of wash-
talke a little. *R.* Indeede I will not talke ^g ing.
now. *M.* But ^d talking is profitable, one- ^d it is profitable to
lye of honest matters. *R.* But the exercise talke.
of [my] body is more profitable to mee ^h concerning.
for [my health]. *M.* What if I shall tary
with thee? *R.* Thou shalt doe wisely, and
we will play together, ^f with the hand-ball. *f* at the hand-ball.
M. * God speed us well: I tarry. *R.* I will ⁱ * God turne it well.
go together with thee to wash another time
(to wit) ^j when there shal be a longer space
of time. *M.* Therfore let vs ^k *b* prepare our
selves to play. *R.* ^l There is no delay in me.
^g when we shall have
more leisure.
^j gird. ^k make our
selves ready, or fit
ourselves. ^l There
shall be no stay in
me.

The 57. Dialogue.

Vincent. Bonns.

Why hast thou not played with us to day?
B. * I had not any leisure to play. *V.* * There was not any
What busynesse hadst thou? *B.* I had not ^l space of playing to
finished mee.

b that which was
enjoynd me.
bb I had halfe a copy
to write.
c done or perfected.
it? didly. * shall or
will, or shall see
good. * rightly.
f without the will
of him.

finished b my taske. *V.* What taske? *B. bb*
Halfe an example remained to be wrritten
through of me. *V.* Hast thou c finished it?
B. I have finished it. *V.* I praise thy dili-
gence, thou shalt play & quietly at other
times. *B.* When God * shall bee pleased.
V. Thou sayest e well; for nothing can be
done f without his will.

The 58. Dialogue.

*The first boy, the Master, the second
boy, and the third.*

* Let health, or
prosperity, be to
you from Christ.

* that it may be
lawfull to us by
your leave,
* to play, taske for
all. * to all.

* with.

* names.
f will every one say.

g good pleasant,
faire. *b* fear, or
Pretty boycs, or
dwarfs.

God save you master. *Pri.* * Christ save
you also. *Pri.* Amen. *Pri.* Have yee
repeated now? *Pri.* Yea master. *Pri.* Who
hath taught you? *Pri.* The Subdoctor. *Pri.*
What will you now? *S.* That you would
give us leave to play a little. *Pri.* It is not
time c of playing. *Pri.* we doe not d require
* for all, but onely for us little ones. *Pri.*
But it raineth, as you see. *S.* We will play
in the gallerie. *Pri.* * At what play? *S.* For
pinnes or walnuts: *Pri.* What will you
give me? *Pri.* We will repeat * nouns. *Pri.*
How many ff will you say every one? *S.* Two
Pri. Say ye then. *Pri.* Paper, inke, I have
said. *S.* A booke, a little booke. I have said.
T. A cherry, nuts, we have said. *Pri.* How
b faire b little men are yee! playts till sup-
per. *Pri.* O master we give you thanks.

The

The 59 Dialogue.

A. B.

WHere is thy father now? I thinke
 'that he is at Lions. A. What doth ^a him to be.
 he there? B. * b He traffickes. A. bb From ^a Lagdine. ^a exercise
 what time? B. From the very beginning of
 the mart. A. I d marvell greatly, how he
 dare tarry there so many dayes, sith the e whence ^a faire.
 pestilence is f so great through the whole d wonder exceeding-
 city. B. It is not to be so wondred at. A. flosore.
 Doth it so seeme to thee? B. So truly: for
 he hath beeene in greater danger at other
 times, but the Lord God hath kept him al-
 waies. A. I verely beleeve it, and he wil keep
 him ^a still: but when will he returne? B. I b ever preservid
 know not: we expect him ^a / every houre. ^b him.
 A. God bring him backe. B. I pray so. ^{* as yet.}
 * I in houres, or
 continually.

The 60. Dialogue.

Elizens. Delphine.

For what cause art thou so ^a joyfull? D. * Concerning what
 My father ^a is come even now. E. c matter. * lifted up
 What concerneth it me? D. Yeare very much keth it matter to me,
 because d he hath obtained to us ^a leave to ^c come. ^a What have I to
 play. E. Sayest thou so? D. See the boyes ^d or what have I to
 playing ^a leave off playing.

* leave of playing.
in the yard. f I
would rather. * Nor
I lesse. ff I also no
lesse.
b From whence.
i well.

* Interpose.

¶ bear out.

* It is lawfull that
thou study. * by me
m I hinder thee no
thing. n in truth.

playing now in the court yard. E. Verely,
let others play, f I had rather study then
play. D. * ff And I no lesse, but in time c
for as it is in the proverbe. All things have
[their] time. b Whereupon also our Cato
doth admonish us rightly.

* Put betwene joyes
sometimes to thy cares;
k That thou mayst endure
any labour in thy minde.

E. Those things which thou sayst, are
true, I confesse. But in the meantime, let
mee alone, that I may study in good ear
nest. D. * Thou mayest study * for mee,
m I doe not hinder: but I will use this oc
casion. E. Vse it n indeed.

The 61. Dialogue.

*The callers of the names. A certainte
boy of the company.
Also another.*

* What.
a cry out so?
* desist.
b vaine, or fond.
* the fourth houre.
* exact.

Hoe boyes, hoe, hoe. Q. * Why doest
thou a cry out so oft? N. You must
* leave off from play. Q. Oh, b foolifi
[boy] * foure of the clocke is not yet * ful
ly past. N. Yea. [it is] almost halfe an
houre

houre after * foure. *A.* Why hast thou not * the fourth hour.
 given ee a signe? *N.* d Because the rope of *ee a token. d the bel-*
 the little bell is broken. *A.* Cry againe, but * receive or betake
 lift up thy voice. *N.* Hoe boyes, * returne your selves. e pres-
 yee all [into the schoole] make hastle, I say, feth on, or commeth
 our master e is neere. *Q.* f Give over to
 cry: All runne.

The 64. Dialogue.

Orantins. Quinines.

* *W*hy art thou so ajocund? *Q.* Because * What a merry.
 my father is come. *O.* Sayest thou so? *
 From whence came hee? *Q.* From Paris.
O. When came hee? *Q.* Even now. *O.*
 Hast thou saluted him * already? *Q.* I have * now.
 salured him when hee * alight from his * descended.
 horse. *O.* What didst thou b more unto * alighted.
 him. *Q.* I pulled off his spurres and * further.
 bootes. *O.* I marvell * that thou tarriedst * drew off.
 not at home for his coming. *Q.* Neither * thee not to have
 would he had permitted, neither e would I, * I would.
 especially now when our lesson is to bee * Thou consulted
 heard. *O.* * Thou providest well / for well to thee
 thy se:fe, which hast a * regard of * for thy selfe.
 the time: but what [doth] thy father? g g is he in health?
 is hee well? *Q.* [Hee is] b well, by the brightly, or he is in
 goodnesse of God. *O.* In sooth I doe re good health.
 joyce very much for * thine owne, and for * benefit.
 his cause, that he hath returned safe out * thy cause.
 of a i strange countrey. *Q.* Thou doest as it * the cause of him.
 be- i strange country.

A Schoole.

becommeth a friend: but we will talke together tomorrow in moe words. See [our] master, who now entreth into the *auditorie*. O. Let us goe to heare our lesson.

The 63. Dialogue.

Marke. Abaron.

* mar, or spoile.
 b usest.
 * the worst of all.
 b b amending.
 * doe not cure any
 shing.
 d of whom is the
 fault. e blunt.
 f that.
 g to whet.
 * it should be denied
 to me.
 * behold my pena-
 knif to thee.
 s I thank thee.
 * how much thou.
 * rightly.
 I knowing.
 m be thou not
 shunefaced, over-
 baſhulſe and modest.
 n I am of ſuch a
 nature.

IT pittieſth mee of thee. A. Why ſo? M. That thou doſt a abuse thy penaſo miferably. A. How doe I abuse it? M. Because thou b handleſt it * very ill in b scraping. A. It is not my fault, * bee not deſcieved. M. d Whoſe fault is it then? A. Of my penaſe, whoſe edge is e dull. M. The penaſe is not in the fault but thou thy ſelfe. A. Why ſayſt thou f this? M. Because thou oughteſt either gto ſha-
 pen thy penaſe, or to aſke to borrow a-
 nother ſomewherre elſe: at leaſt for the pre-
 ſeat buſineſſe. A. I dare not aſke. M. What
 feareſt thou? A. Leaſt I ſhould be denied M. * Take my penaſe. A. i I give [thee] thanks. M. Uſe it * as muſh as thou wil, but * well. A. I will not abuse it. I ſwitting. M. Neithſt m be thou hereaſter ſo ſhaunfaſt in aſking. A. n My naſure is ſo, I am wont to give more willingliy, then to aſke. M. I would to God there were many like thee: buen notwithstanding, he that giveth a bene-
 fit willingly, may alſo aſke freely: but I
 g detaine

þ detaine thee þ overmuch. þ perfect that ^o hold thee backe.
which thou hadst begunne. ^{þ overlong.}
^{þ finis.}

The 64. Dialogue.

A. B.

WHY doth not Peter come into the schoole? B. He is ^þ busied. A. In what businesse? B. In ^c piling up wood. A. How ^c heaping, or laying knowest thou? B. It is told me. A. ^c By ^c wood in order. whom? B. By his father. A. Where sawest ^c it was. ^c Of whom thou him? B. Hee met mee when I came. A. See that thou lie not, for I will aske of him, if peradventure he mette me ^c in the ^c by the streets. B. Thou shalt finde it so, as I say.

The 65. Dialogue.

Sulpitius. Roger.

VVHy wast thou ^a away to day in the ^c absence:
morning? R. I was ^c busie. S. In ^c occupied.
what busines? R. In writing letters to my mother. S. What neede ^b was there to ^c hadst thou write to her? R. Because shee had written to me. S. Therefore thou hast written ^c Thou then hast backe. R. Thou speakest ^c properly. S. ^c had she sent From whence ^c sent the letters unto thee? ^c fifty.

A.

stounē, or village,
* in the former daie,
or this other day, or
of late.

at the countrey.

g she looketh to.

b matters.

iagainst.

*grape gathering.

• How.

• added.

¶ that I gave or read
it to me [•] Cicero.

• On what.

• rehearse.

* the day after.

• swarne or advise.

* rightly.

* may care for.

p a thee bailiffe, a
dairy maid. g maids
or women seruants.

* Therefore what
need the diligence
of your mother.

* thy. * provide, or
take order for. or
foresee. r. rude
countrey dwellers.

• to tell out my tale.

* thee to have done.

* administering or go-
verning, dispoling
a right, and guiding
peculiar goods, or
substance. a to be
himselfe. b village.

* prohibiteeth. b busi-
ed. * art and science.
greater fruit. g by
that, as my opinion is

R. From the countrey, to wit, from our
farme-house. S. When went shee into the
countrey? R. * But a few dayes ago. S. What
doth shee in the countrey? R. g Shee careth
for our countrey b busines. S. What especi-
ally? R. Shee prepareth those things which
are needfull iunto the next^{*} vintage. S. Shee
doth wisely. R. * From whence couldest
thou prove this? S. For a diligent prepara-
tion isto be * used in all things. R. Who
hath taught thee k this? S. A certaine
Scestoole master I dictated it to me out of
• Tully. R. m by what occasion? S. When
he admonisched [me] that I would prepare
my selfe diligently to [•] repeat the weekes
worke * the day following. R. Truely hee
did^{*} admonish * well. S. But let vs returne
to the purpose: have ye not a bailiffe which
* looketh to your busines at the countrey? R.
Yea, we have also p a housekeeper, and men
servants, and q girls. S. * What need is there
then r of * your mothers labou? R. Because
shee knoweth better to * looke to all things,
then these i vnskilfull countrey folkes. S.
Nothing more? R. Suffer me n to end my
purpose. S. I did thinke * that thou hadst
finished, goe on. R. Yea (as I have heard of
my father) the chiefe care of a master is re-
quired in * ordering ^z his household busi-
nes. Therefore thy farther ought rather
to a be at the b farme house now. R. He can-
not. S. What hindreth him? R. Because he
is wholly d occupied in his * trades. S. Hee
freapeth * more commodity g of that as
I

I thinke. R. Who doth doubt? S. Therfore *b* thence it commeth
b it commeth to passe thereupon, that he *a* it is done. * it is so
 leaveth all the care of his houshold busines *a* altogether. *k* when
 to his wife. R. * It is even so. S. But when is
 thy mother *k* to returne? R. Scarcly before
 the *kk* vintage finished. S. *m* What thou, wilt
 thou not *go* to get the vintage? R. I shall
 be sent for * shortly * by my mother, as I
 hope. But I pray thee what doe we think
 upon? now all doe runne to the *p* audito-
 rie. S. *q* The matter * is well. let us runne
 also, lest we be the last.

The 66. Dialogue.

Roparius. Amedeus.

HAst thou heard the clock? *A. a* It soun-
 ded *b* of late R. * Hast thou told what
 a clock it is? *A. "I have told.* R. What *da*
 clocke is it? *A. Almost e* halfe an houre af-
 ter one. R. Therefore *ee* the time of lecture
 is at hand: * see that thou be *f* prepared. *A.*
 * See, *g* I am ready *b* when I shall haue
 eate my * beauer. R. Why wast thou not
 present with vs *i* at noone? *A. k* I had gone
 forth with the *l* good leave of [our] ma-
 ster. R. But in the meane time *m* I am an
 impediment to thee. *A. Thou n* doest no-
 thing hinder [mee]: truly I haue not lost
o a morsell by thy *p* interruption of me. R.
 It is well: *q* proceed, but make hast.

a It hath sounded.
b long agoe. * half
 thou numbered the
 hour. * I have num-
 bered. *d* houre is it? *e*
 the first and a halfe
 lecture time.

* make, fready * Be-
 hold *g* me ready pre-
 pare, or that I am
 ready *b* when I have

eat, or as soone as
 * drinking. *i* the
 noontime. *k* I went
 forth *l* good will.

m I hinder thee.
n hinderest me not.
o bit, gobbet, or
 mouthfull. *p* by thy
 disturbance, by
 speaking to me.
q goe on.

The 67. Dialogue.

L. S.

s duty.

b bath beene.
c match, or fellow, or
adversary, d hath he
gone. whither.
e fetch.
e if it shall be late
before he come.
f more late.
g be done, or come
to passe.
* therefore let.
b goe aside.
i stir, tumult, or
clamour. k see.
l removed farther
off.

Hast thou done thines office? S. In what
thing? L. In repeating thy lesson. S. I
have repeated nothing as yet. L. What
cause b was there? S. I did expect whilst
my c mate did returne. L. Whither d went
he? S. Home. L. * Whereto? S. To e aske
[his] drinking. L. What ee if he shall returne
flater? S. I know not: it may g be. L. In the
meane time wilt thou repeate with me? S.
Verely I doe not refuse. L. * Let us b goe
then a part, lest any one be troublesome to
us. S. Indeed thou admonishest well: no
man can study in so great i a noyse and cry
of walkers. L. k Behold there a place l most
remote where none are walking. S. Let us
goe thither.

The 68. Dialogue.

D. E.

a hast.
b what doest thou?
* now. * fift hour.
* almost or most
usuall.

VV Hither doest thou a make hast? E. I
goe to supper: b what thou? D. I
have supped * already. E. At what a clocke?
D. At five as we are wont * commonly. E.
What

What wilt thou doe now? *D.* I will repeate some of those things, which we have to repeate tomorrow. *E.* I have learned of my schoolemaster *d* that we are not to study so soone after meat. *D.* I have learned this also, but I will not *e* learne without booke now. *E.* Therefore what wilt thou doe? *D.* I will reade and reade over [my] lesson by parts, *g* sometimes as it were for my minds sake. *E.* What then? *D.* So *h* it will come to passe by little and little, that *i* I shal learne without booke a good part of [my] lesson, without care, *k* without wearinesse, without * trouble. *E.* I doe not * well understand these things, and certainly thou seemest to me to be wisc above thine age. *D.* It is not *l* so difficult a thing, and I could *l* a thing so difficult teach thee, *m* but that thou makest haste to supper. *E.* Thou * admonishest me in time, *n* I therefore betake *m* myselfe home, for the causes thereof. Fare *o* of it, well. *D.* God *o* guide thee and bring thee *o* leade thee backe, * somewhat. * to morrow day. * that it is not good to study, or that we must not study. *e* con, or leare by heart. *f* peecemeale, or peece by peece. *g* studry times, or diversit mes, *h* it shall be done, *k* lekefomenesse, *l* griefe. *m* understand these sufficiently.

*A little preface which was prefixed a set before
to the seven next*

Dialogues.

Least children should learne to doe evilly
by doing nothing, especially to corrupt.

a may learne." cor-
ru:ting themselves
by course & one cor-
rupting another or
each corrupting
other.

* by course. ¹ shrowd
 lewd, evill, wicked,
 a fond talking toge-
 ther. / stirred up.
 Al. in the schcole
 whil'st g wait, or tay-
 for. b coming in or
 ingless: two toge-
 ther, or thre toge-
 ther. ² appointed
 by theiern after.
 w auct or keepe
 them, * turne them
 away. ³ in the mea-
 nwhile. ⁴ malaperte
 toying, or ribaldry.
 or wantonnesse.
 p repetitions of that
 sort. pp childlike or
 childish talking toge-
 ther. q boyes.
 y they have bee[n]
 finisched, or taught.
 * other things then.
 z without any elo-
 quence, corruptly, or
 rudely.
 v betweene. x briefe
 formes. y newe the-
 lese: or notwithstanding
 y elic ypon, or be. z make
 plaine, or interpret.
 a communictions.
 co[n]cences.
 b which he may be
 able to set downe,
 * to that thing.
 c it shall be done.
 * provpt. * timely in
 good time, matu[r]ely
 tiply, readile:

ting * one another by idle talke, and by
 d naughty and e foolish speeches together,
 they are to be finisched by all meanes that
 Al. whilst they g expe[ct] the h entrance of
 [their] master into the schooke they accu-
 stome themselves, in the meane time i two
 and two, or three and three, to repeat to-
 gether, that which shall be k prescribbed / by
 him. This pleasant exercise shal profit them
 very much, and shall kee Al. to ⁵ turne
 them x in the meane time from idlenesse, o
 lasciviousnesse, and many other evill things
 with which God is offended. But because
 p such like repetitions are not wont to bee
 handled without pp talking of the children
 together, and the q children themselves
 vnable they r shall be sinistructed, dospeak
 no * other way but & barbarously; therefore
 that they may learne by sittle and littel, to
 speake latine v among themselves, we have
 propounded here some x shone formes con-
 cerning this manner of speaking together,
 y but it shall y consist in the diligence of
 the master, that he z expold these same a di-
 alogues sometimes to his scholars, and that
 he teach how they ought to exercise them-
 selves both at home, and in the schooke, in
 these things and others of that kinde (b
 which hee himselfe may deliver) and that
 he exhort them in like manner * thereunto.
 So c it shall come to passe, in the progresso
 of time, that hee shall have them both more
 * ready awayes and more cheeresfull to re-
 peat those things * quickly which hee
 f shall

f shall *f* prescribe: hereupon also hee shall *f* hath. *f* appoint.
g attaine, that he may execute his *b* functi- *g* he shall obtaine,
on of teaching, with leſſe labour and grieſe. *b* office. *or it will follow.*

The 69. Dialogue.

A. B.

Wilt thou [that] we repeat together?

B. What? **A.** That which is prescri-

bed unto us. **B.** *a* I will verely: but what
kinde of repeating shal we use? Let us heare

* our selues by course. **B.** So our master doth
b admoniſh us oftentimes, **H.** Hee admo-

nisheth well, but we obey *a* ill. **B.** Whe-

ther shall begin *a* **A.** I, if it please thee so.

E. Yes verely it pleaseth me, therfore begin well.

A. the nouns of the ſecond declenſion *f* with or after.

are declined in latine *f* by theſe examples;

Magiſter, Puer, Dominus, Lanius, Antonius,

regnum. **B.** * Which (nouns) are to be de-

clined to day? **A.** Indeed *Lanius* is yester-

dais [noune,] and *Antonius* to dais

[noune] **B.** Why doe we repeat that every

day, which wee *gg* rendred the day before.

A. Because our master commandeth ſo.

B. I know * well enough, but why doth he

command? **A.** * To conſirme [our] memo-

rie. **B.** Go to, decline *Lanius*. **A.** *i* **S. N. His**

Lanius. G. bujus Lanius, &c. k vnto the end. **B.** *k* even ſo vnto the

Turne it into english. *Lanius, Lanius, ma-*

a I will indeed.
** us.*

b warne.

c rightly.

d badly, evilly.

e It pleaseth me
thiefly, or paſſing

well.

f with or after.

g What.

h to our memo-

y to be conſirmed.

i enough.

j daily.

gg laid.

k Singulatir Nom-
i i: n: t: vo.

l end.

culine gender, a butcher. B. Decline *Antonius*.
 A. Singulariter nominativo. *Hic Antonius*.
 G. *bujus Antonij*; D. *buc Antonio*, &c. unto
 the end. B. Turne it into english. A. *Anto-*
nijus, Antonij; or the masculine gender is the
 name of a man in english *Anthony*. B. Wher-
 fore sayest thou the name of a man? thou
 art not a man as yet. A. I confess it, but
 there are other *Anthonyes* which are men. B.
 God grant thou mayst * become a man * at
 length. A. I shall become [a man] * God
 helping. B. Attend now that thou mayst
 here me / againe. A. m I am here: speake
 boldly. B. The nouns of the second declen-
 sion. A. a leave off, our master is present. B. I
 heare him coughing, let us cease, lest hee
 thinke * that we prattle.

* escape, or prove.
 sometime.
 * by the helpe of
 God.
 /by course.
 m I heare thee.
 n Give over. cease,
 or end.
 * us to prattle.

The 37. Dialogue.

C. D.

*here.
 * what need is there
 to me. * of repeating
 c I remember all.

2 more often.

have * & I thankes
 to thee.
 * [Nounes of the
 fourth.
 * credit.

Our Master will be a present by and by,
 let us repeate. D. * What need have I
 to repeat, I have repeated alone enough,
 c I hold all in memorie. C. What then * by
 how much thou shalt repeat d oftner, thou
 wilt hold it so much better. D. Thou admis-
 est well, e * I thanke thee. C. Begin, the
 time goeth away. D. * Of the fourth declen-
 sion. C. Daniel thou * missest, (wee) must
 begin of yesterdaies example. D. I have
 g misseid

g missed I confess. C. Therefore now say & ^{said} falle. rightly. D. Singulariter nominative. *bos Se-
dile.* G. *bujus Sedilis*, &c. b vnto the end. The nouns of the fourth declension are decli-
ned i by this example. Nominative singu-
lar, *bicSensus*. G. *bujus Sensus*. D. *Sensu*. C. k. ^{i after.} ^{k Let these things.} suffice hitherto.
These things hitherto : I heare [our] master.

The 71. Dialogue.

E F. G.

Francis what doſt thou? the a ^{*} comming
F of our [master] is at hand. F. & Indeed
is he at hand? It is not yet halfe an houre
after c two. E. Notwithstanding wee ought
not to abuse the time so in the d meane
while, let us repeat. F. It e shall not stay
throughee, for I am f ready. E. Ther-
fore begin. G. I pray you expect ye a little
g I am of your h company. D. Make haſt. F.
Let us every one iay his case in order, as
our master doth teach us ſometimes. E. * i
There is enough ſayd, attend yee. G. What
other things doe we? E. The nouns of the
third declension are declined in latine by
these examples. A father, a light, a rocke,
a harvest, a part, a mſeate, a nſtribute, a o
vaulted rōſe in a chamber. F. Nominative
singulare, *bēcūpes*. G. *bujus rupis*. E. D.
būc rupi. F. Ac. *bāc rupem*. G. V. O rupes. E.
Ab. *bēcēm in a rōſe*.

a our master is at hand.
b truly, or may this be true.
c the ſecond houres.
d in the mean time.
e Rand by me.
f prepared.
g Int me.
h of you ten, or decury.
i let every one of us
*ſay. * There is enough of words.*
l we have ſaid e.ough.
m a place to ſit on, a ſe, or bech.
n ſubſide, or rent, tolle, pension, cuſtome, or taxe, or embowed, or ſcated, or a plaine

Erred.

p in an oration, or sentence.

g the maner of the countrey.
s breathit ont.
* valiantly.g aſterwards.
* both of you have erred.
* And I.
s overcomed, ſet.y right.
q whether will ye.
s to help, or ſtrenghen.
* come betweene.
s with a full mouth.
s fully.
s there is.
* doubtfull things.

Ab. ab hac rupē. E. Nom. plur. he rupes. G. G. barum rupum. E. Gabriel thou haſt * miſſed, correct [thy] error. G. G. barum rupium. E. D. bis rupibus. F. Acc. has rupes. G. V. O. rupes. E. Ab. ab bis rupibus. F. Turne [it] into englith. G. Rupes, rupis, ſam, gender, a rocke: put it in a þ ſpeach. F. It is not in our booke. E. But our master haſt taught [it]. F. A high rocke. E. thou ſpeakest after thy country fashion, rasperate [the word] high, * lustily. F. A high rocke. G. Nom. ſing. bee messis. E. G. bus: ſmessis. F. E. huic messi, &c. unto the end of this noun: and then they goe on to ſpeak together thus. E. v You haue miſſed both. F. I haue miſſed I confeſſe. G. * And I alſo, but whether ſhall be x conquered? E. Our master ſhall iudge. F. Thou ſayest that which is y equall. E. q Will yee that we ſay againe, to a confirme [our] memorie? F. What elſe? G. What if our master * come in the meane time? E. What then? F. Hee will praife vs * b highly. G. But the order is to be changed. E. v It is no * doubt: be ginne Francis. F. The nouns of the third declenſion, &c.

The

The 72. Dialogue.

H. I.

Wilt thou repeat with me? I. Why so quickly? H. Let the monitor ^a find us prating, or idle. I. Goto, let us repeate, but whether shall beginne? H. I, because I am victor. 3. Therefore say. H. *Prudens* a noun adjective, is declined so ^b into genders ^c *bit prudens*, mas. gender, *buc prudens*, fasm. gender, *boc prudens*, neuter gender. The same houne is declined so into cases. No. singular *bit*, *buc*, & *boc prudens*. F. G. *hujus prudentis*. H. D. *bitis prudenti*. I. Accusative *prudenter* & *prudens*, * and *suntus* * *anduntus*. ^d 2nd.

The 73. Dialogue.

L. M.

Why art thou idle. M. I am not [idle] ^a altogether. ^b at all. L. What doest thou then? M. I ^b thinke of repeating my lesson. L. I also doe ^b devise, or meditate ^c the same, let us repeat together. M. * Be ^c that. * Let it be ^c it so; but ^c what course shall wee hold? L. * Let it be so. * Play thou the part of the master, I [will ^c take ^c parts. ^c we take] * Doest thou play the part] of the scholar. M. The condition

* greatly.
f more sharpe or
severe to me,
g thou hast knowne.

h Proceede.
* Master I pray you
&c. i let.

k Goe forward.
l I am glad.
m thee to have done.
n a right.
o congratulare.
p to me.
q praise.
r my minde.
s our masters com-
ming.
t See.

d'ction pleasest me * very well. L. But bee
not thou f more austere toward me. M. Doe
not feare, thou g knowest me sufficiently.
L. I know thee. M. Decline *Lego* in the in-
finitive moode. L. The present tense and
preterimperfect tense of the infinitive
mood, *Legere*. Preterperfect and preterplus-
perfect tense, *Legisse*. M. b Goe on. L. * I
M. Goe to, I suffer [thee]; hast thou breathed
enough? L. Enough, M k Proceed now. L.
The future tense of the infinitive moode,
Letum esse. Gerunds *Legendi* &c. unto the
end. M. I i rejoice * that thou hast done thy
office x well. L. I also doe x rejoice * for
mine owne cause: But the p thankes is to
God. M. Thou sayest rightly: God grant
from thy heart: L. Certainly from x my
heart. M. It is well: let us cease, I perceive
s the comming of [our] master. L. * Behold
him he is present.

The 74. Dialogue.

N. O. P. Q. R.

* viz. every one his
tenc. * as my opin-
ion is. * contradict, or
say against it. * the
matter of us all is
done. i because thou
sittest first, or highest
begin, as i who sittest first.

H Oe boyes we are five here, let us repeat
this daies verbe as we are wont before
our master. O. No man * (as I thinke) will
* gainsay it. P. Who should gainsay it? * the
matter concerneth us all. Q. Then Nicholas
sitteth first.

N. The pre-
sent

sent tense of the Optative and the Sub-junctive moode. *S. Audiam, audias, audias, audiamus, audiatis, audiant* Preterperfect tense, *Audirem, audires, audiret, audiremus, audiretis, audirent*: Preterperfect tense, *Audirimus, audireris, audirerit, audirerimus, &c.* They goe forward in this order, unto the end of the verbe.

The 65. Dialogue.

S. T. V.

THIS day *a* hath beene kept [as] holy-
^{a we have bee[n]e]} day of us, and we have a played enough occupied, or we
now. *T.* enough, I thinke. *S.* Will ye there- have kept holiday.
fore that we confer concerning our studies, ^{*for the cause of}
^{our minde.}
^{* for our minde sake.} *T.* Surely thou shalt doe ^{* acceptable thing,}
me an ^b acceptable turne. *V.* And the most ^b a good turne.
acceptable to me. *T.* But what shall wee
handle? *S.* Let us *c* assay to decline some *c*ry or prove.
verbe Latine and English together. *V.* Begin
then because thou hast provoked us. *S.* I will
doe it sith that it pleaseib you so. *T.* Let us
heare. The present tence of the Indicative
moode. *Doco* I teach, *doceas* thou teachest.
doceat he teacheth. *Pl. docemus* we teach, *docetis*
ye teach, *docent* they teach. *T.* Preterim-
perfect tense. *S. Docbam* I did teach,
docebas thou didst teach, *docebat* hee
did teach. *Pl. docebamus* we did teach, *do-
batis* ye did teach, *docebant* they did teach.

V.

*V. Preterperfect tense. S. Docuit haue taught
docuisti thou hast taught, docuit hee hath
taught. P. docuimus we haue taught, docuisti
ye haue taught, docuerunt uel docuerent they
haue taught. S. Otherwisc in english, I haue
taught, thou hast taught, hee hath taught,
we haue taught, ye haue taught, they haue
taught. T. Preterpluperfect tense. S. Docue-
* even as they think *ram* I had taught, docueras thou hadst taught
good. S. So they go to, * as it pleaseth.*

The end of the first
Booke.

THE



THE
SECOND BOOKE
of a Scholaſticall
Dialogues.

a scholars talke, or
conferences: scho-
laſtikalke; or con-
ference.

The 1. Dialogue.

Cornelius. Martial.

VVhat doſt thou reade? *M.* Letters. *C.*
From whence? *M.* From my father. *C.*
When receivedſt thou them? *M.* Yesterday,
at evening. *C.* Who brought [them?] *M.*
I know not ^{*} *C.* Doeſt thou not know
who ^{*} gave them thee? *M.* A certaine
girle from the ^c Innekeeper. *C.* From
whence are they ^{dated}? *M.* From Paris ^{to wit or because.}
I beleieve. *C.* What day? *M.* ^{* I could not} f it maketh no mat-
looke into them as yet. *C.* Verely I inter-
rupted thee. *M.* f. It skilleth little, I am not
ſo ^{*} busied. *C.* Go to g reade over thy ^b epi-
ſtle, I will ſtudy in the meane time. *M.* I also
will doe the ſame thing by andby.

Th:

The 2. Dialogue.

Musicus. Aerardus

a how goe your
matters at Lions, or
Legdune. *b* have
heard, *c* your. *d* no-
thing of letters?
*** after two moneths,
*** which.

*** perhaps. *** do shew
us often salvations
in his words.

*** I heare willing'y
him to be well.
*** greatly. *b* he was a
most sweet schoole-
fellow unto me, *i* as
I thinke. *k* by course.
*** Truly that is no
doubt to me.

/ schoole, *m* the roule
or table of the
names of the scho-
lars is called, or read.

JIN what state are your Lions matters?

H. I know not, wee *b* heare nothing now
of late. *M.* hath *c* thy brother written no-
thing? *H.* Hee hath sent *d* no letters *** this
two moneths that my father hath seene. *M.*
e Peradventure he is sicke. *H.* No truly for
the carriers doe often bring us commen-
dations from him. *M.* *** I am glad to heare
that he is well. I love him *** dearely because
b he was my most sweet schoolefellow. *H.*
He (*i* as my opinion is) loves thee *k* again,
M. Verely I have no doubt of that: but the
houre calleth us, let us goe into the *l* audi-
tory. *H.* Let us make hast, now the *m* cata-
logue is recited.

The 3. Dialogue.

The Monitour. Briscantell

a cease your speech.
b or to prattle words
in your masters ab-
sence. *** hurt.
*** handle yee.
c speake yee.

OH yee boyes *a* give over *b* to prattle,
(your master being absent) words by
which that chiefe father is *** offended.

*** *c* intreat yee rather concerning your
studies

studies and honest matters.

Learne *to speake fit speeches and fit dexter.*
words.

Learne also *eto roule over often* * among *e to say over.*
your selves things to be repeated: for the * *between y^t & such*
teacher cannot bee present alwayes *et with* things as you are to
repeat. * *doctor.*
ee amongst the scho-

Learne to follow the sure fsteps of good *lars. * to the*
[men:] *fblottsteps.*

g I pray [God] yee take heed that flatte- *g I pray [God] take*
*ring idlenesse * deceive you [not.]* *ye heed [left] b plea-*
*sing. * beguste you*

Behold I: admonish you before let it not not. i forwarne you
delight you to abuse the tyme: & left sore that it doe not de-
*stripes * light upon [your] backe. & let you*
*be beat. * preisse.*

*Behold againe, I the * monitour *m* dot * the master of your*
tell you before: *m* dee for

If any one shall bee beaten, let him not *warne you. give it*
** lay the blame to me.* *to me for a fault, or*
*B. Cease to speake *m* any more, *as* no man* *impute the fault,*

refuseth to obey. **m* noe things.*

That left father is a monitour to us :

*And the sonne of that father * whose* **m* none of us.*

o admonisher.

** to whom the name*

is Iesus.

*And the *g* spirit which renewing us, doth* **g* renewing. spirit of*

nourish us within.

the holy Ghost.

** had I hoped.*

*Ob. Whom * could I have hoped so *rr** **rr* prepared.*

ready to answer me?

**rr* doth speake as an*

*What boy's doth send *s* angellick sounds* *Angell.*

from [his] mouth?

**s* angelicall.*

** how may I re-*

*Oh thou most learned of our forme, ** *member thee.*

** whom *m*ay I call thee?*

**m*ay I speake*

*For *a* divine verse doth flow * from thy* *of thee.*

mouth.

**a* thou utterest a di-*

I am not so happy that I can poure out *vine verse.*

* to thee from thy mouth, of the [present] time, of the sudden without pre-meditation. *studied before. xx if thou hadst thought on them before. y versts flowing from the *Muses*. *liquors. y *Castalians* is a fountaine dedicated to the *Muses* in the hill *Parnassus*. *flames, such a poericall spirit or fury. *I seeme to my selfe to be able to move. *lift me up. *undeserving. to God alone, or onely. eloquent speech. *space. *given. auncie, or open. dheart, or spirit.

*moethings.

verses * ex tempore.

But I had * premeditated those things which I speake even now.

B. xx If thou hadst premeditated [them] how doest thou poure so plainly y *Castalian* * streames, what new fury is this ?

Ob. For thy verses have moved me with so great * affections.

That now * I think I could move the wilde beasts.

B. But why doest thou * extoll me being * unworthy, with so great praises ?

The chiefest glory is to be given to a one God alone.

And I would to God b eloquence and *leisure might be * granted to vs.

And that he would c unloose our mouths into his praise :

But because the time is present, that wee pray with voice and with d minde :

And the Doctor doth commandit, I cease o speake * any more.

The 48. Dialogue.

The Monitour. The Boy.

WHat doft thou. P. I write. O. What thou write ? P. Sentences. O. What [sentences ?] P. Out of the new Testament. O. Thou doest well : from whence haft thou had them ? P. The a under master * dictated

* dictated them to us. *O.* When? *P.* Yester-
day. *O.* At what a clocke? *P.* ^a At noone
O. Where? *P.* In the court. *O.* Who were
present? *X.* All our houſhold [ſcholars]
besides the firſt and the ſecond. *O.* Where
were they? *P.* In the common hall. *O.* What
did they? *P.* They did diſpute. *O.* Farewell
and goe ^b out to write. *P.* ^b proceed, hold on.

The 5. Dialogue.

Monitour. Boyes aprating.

* talking, or prating.

*O*H yee boyes, what doe yee here? You
ſeeme to mee to a prate, and to ^c trifle.
A certayne boy. Thou art ^c far deceived, for
wee repeat together. *O.* Concerning what
matter? *P.* Of the ^d lame verbs, that which
is to bee repeated at ^e three of the clocke.
O. Yee doe well, *P.* Wilt thou heare our
ſtalke? *O.* Yea, goe yee on, ^f g I am about
a greater worke: I will ^g lay snares for
Pies and Jack-dawes. *P.* I thou ſhalt finde
many in the court at the ſunne. *O.* There ^g there is ſpoile
is a prey prepared for my net.

^a prattle.

^b & do trilles.

^c long, or much.

^d anomale, or out
of rule.

^e the third hour.

^f conference.

^g I move.

^g I intend.

^g stretch out, or ſet

me.

The 6. Dialogue.

The Monitors. Boyes prating.

a Ah ha. *aa* loe.

b surely, or truely.

c freely.

d no evill.

d thou doe not an-
no us.

* that to have beeene
it. *c* that is was, that,
* so great an evill
* except that.

g from drinking.

h to those things
to be repeated.

* fore-appointed.
i appointed before.
k truly.

* we had ought to
reade.

* it shal behove us, to

A Ha! *aa* behold now you are catched,
doe yee not confess it? *A certaine*
boy. *b* Certainly we confess it *c* ingenuously,
but wee did not speake * evill words. *I*
pray thee, my Nicholas that *d* thou wile not
note us. *Ob.* What did you prattle? *I* heard,
I know not what, concerning a breakfast.

P. That is it, we speake concerning our mor-
ning breakfast, because [our] servanthad
not given it us in time. *Ob.* I doe thinke
* *e* that that was it, neither indeed is it
any *f* any very great evill, * but for that they
are idle words. *P.* But we did speake in Latine.
Ob. I heard it, but it was not a place of talk-
ing: For (as you know) this very little time
g after drinking, ought to be very pteious
unto you, sithat is dedicated to study: to
wit, that every one prepare himselfe dili-
gently *h* to repeat those things to the ma-
sters which they have * *i* prescribed: doe I
not *k* say the truth? *P.* Certainly thou saist
the truth, * wee should have read together
out of the Testamēt, what things * we should
repeat by and by: but I pray thee pardon me
o most sweete Nicholas, hereafter wee will
be more wise, and we will doe our duty dili-
gently. *Ob.* If ye shall do so, our master will
love

love you as his little *m* sweet heart: doe *m* entalls, or
 you not see how hee loveth good children *b* bowells,
 and studious? neither doth hee onely love ** affect them with*
 them, but also praife [them] and ** reward* rewards. ** bestow*
 [them]. *P.* We know these things: we prove *= doe.* ** the things*
 them by experience daily. *Ob.* Therefore Promised, or what
 remember ye, and ** fulfill* your promises. *have promised.*
P. Wilt thou then *p* conceal this fact? *Ob.* I ** take heed to fall.*
 will conceal it, but of that condition ** q* *q* that yee fall not
 that ye beware of falling back. *P.* We will *b* hold thy peace.
 take heed ** by* the helpe of Christ. ** Christ favouring.*
or helping.

The 7. Dialogue.

The Monitor. the a Boy.

a Lad.

WHere is thy brother? *P.* *b* He went *b* He hath gone.
home even now. *N.* ** Whereto?* *B.* ** why thither.*
 To fetch meat for us. *N.* ** What need have* *d*oe *fetch us.*
 you now of meat? *P.* *f* Against [our] ** what need is to*
 drinking. *N.* Have you not in your ** chest?* *you, for our.*
P. ** No.* *N.* ** Why not?* *P.* Because my mo^{ther} ** why so not?*
 ther is not wont to give us meat, except for *give us meat.*
 the presentime. *N.* Verely, because shre
 knoweth ** that* you are gluttons. *P.* How are
 we gluttons? *N.* because peradventure you ** you to be.*
 devour at one *l* ** meale* that which hath bin *k* gluttons who have
 given for ** three.* *P.* Hold thy peace, I will *no measure.*
 tell [my] brother ** that* thou callest us ** three [meales.]*
 gluttons. *N.* Hold thy peace: I will tell ** thee to call us.*
 [our] master ** that* thy brother doth no ** thy brother to doe.*

* no other thing
then. * run out
* the good leave of
our master,

thing else * but runne up and downe. P.
But hec is not wont to g. e for. h without
* our masters good leave. B.N. But he deceiv-
eth our master. P. How doth hee deceive
him? N. For it is not the minde of our ma-
ster, that he goe forth thrice daily. P. suffer
him to come, thou shalt see what he can an-
swer to our master.

The 8. Dialogue.

Pastor. Longinus.

* Hath thy brother
come.
* thy brother is hee.
* nothing of letters
to thee.
* nothing.
* tell.
* That all were well.
* tell, shew. * him to
want, [or be freed
from] the ague.
* benefits.
* old, ancient, or
wonted.
* you.
* denieth him to be
able to write, g. that
he was not able to
write.
* for what thing.
* confirmed.

* S * thy brother come from Lions? L.
Hee came now yesterday before noone.
P. Brought he thee * no letters? L. * None
P. Therfore what did he b. report? L. * All
things prosperous. P. What doth he ere-
port especially concerning thy father? L.
Hee saith * that hee is now delivered from
[his] ague altogether by the goodnelle of
God, and that hee waxeth well againe, by
little and little. R. In truth I rejoyce, and
pray God, that he may recover his e former
health in a short [time]; but why hath hee
written nothing unto / thee, as he is wont?
L. My brother * sayeth g. that hee could not
write. P. b. Wheifore? L. Because hee was
not * strong enough as yet. P. There is no
marvell, sith that hee hath beene sicke so
long, so grievously; but hath hee sent no-
thing

thing to thee? L. Yea [hee hath sent] ^{bb messenger wel-}
 money. P. Oh! no ^{bb} message is more ple-
 asant. L. They say so. P. But thou answerest ^{commer.}
 so, as if thou ^{*} heardst a fable. L. But I heare ^{*} heareft.
 a worse thing. P. ⁱ What? L. ^{*} A starke lie. ^{* what I pray you.}
 P. ^k have I lyed? L. I doe not say ^{*} thou ^{* A more or very}
 hast lied, but ^{*} [that] thou hast spoken falsly. ^{lie. k Doe I lies}
 P. I doe not understand what thou sayest. ^{* thee to have lyed,}
 L. I will doe my ^m indeavour that thou ^{* thou haft sayd that}
 mayest understand. P. ⁿ I pray thee. L. ^{which is false.}
 If no message bee more pleasant then of ^m diligence.
 money brought unto us, what then is the ⁿ I beseech thee.
 Gospell of Christ? ^{*} who is a more plea-
 sant messenger then of the grace of God, ^{* what is a more}
 which Christ hath brought us by the Gosp- ^{pleasant message?}
 ell? P. I confess nothing to be more plea-
 sant, then the Gospell to them only who
 doe beleieve it, and doe imbrace it from
 their ^l heart. L. In good sooth ^{*} I meane so ^{* mind.}
 P. But I did speak of ^{*} humane and earthly ^{* I understand so}
 things, but thou hast ^p ascended ^q straight- ^{* things belonging to}
 way into heaven. L. So good Preachers ^{this world. p gone}
 are wont. P. I did not thinke thee to bee ^{up. q by and by.}
^{* r so acute.}
^{* so acute a divine.} L. I have said no-
 thing, but that which is ^{*} common and ^{* a divine so acute.}
^{* usall amongst all men. P. I would to God}
 it were so ^s vulgar and ^{* commonly recei-}
 ved, that all would beleieve in Christ. L. ^{r so sharpe or learn-}
 All will never beleieve. P. What ^t hindreth ^{ned a divine or ripe.}
 L. Because many are called, but few are ^{* is worne thred-}
 chosen: as Christ himself witnesseth. P. But ^{bare. * put in the}
 that I hold not thee longer, ⁱ canst thou ^{middest.}
 cause that I may talke with thy brother ^a a ^{s usall and common}
 word or two? L. I can scarcely. P. ^{*} Why so? ^{amongst all.}
^{s thorowly worne or}
^{* used. * prohibiter or}
^{forbiddeth. * elec-}
^{s canst thou helpe}
^{me ⁱ ⁿ come toge-}
^{ther. * in few}
^{[words.] * What so,}

looking to which. L. For hee hath very many commandments from our father, * in the care wherred for. * at you. * my opinion is. * will sup. * under, [or about.] the hour of supper. * under one and the same labour. * diligence. * see thou shalte remember. * at time. * At what hour. * Before the sixt. b most fit, or the fittest hour.

L. For hee hath very many commandments from our father, * in the care wherred for, hee is wholly occupied. P. Will hee not sup * at home, at your house? L. & I think hee * will. P. Therefore I will goe about supper time. L. Come I pray [thee] and thou shalte sup with us, as under the same * labour. P. I doe not refuse. L. In the meane time farewell, but * see thou remember to be present * in time. P. At what a clocke? L. Before sixe. P. It is an hourre b most commodious for me.

The 9. Dialogue.

Vignole. Angelina.

* stich [or joyne] together. a sow together.

b trade.

c joyne together to other.

d to a parchment, set a parchment on them.

* there is no money to me,

* good.

* hath.

O Angelina I pray thee * a stich together this paper for me. A. What doest thou aske me? it is not my b art. V. And yet thou doest c sow together of times for others. A. How many sheetes hast thou? V. Eight, but they are folded together already, only it remaineth to sow them d into a parchment. A. What wilt thou give, if I shall sow [them] for thee? V. I have nothing, which I can give for: I have no money. A. Secke thee then another workeman, for I will not doe it gratis, [or for nothing.] V. My Angelina art thou so honest [and] wilt thou denie me solittle a thing? A. Doest thou know what the proverbe * meaneth? V. What proverbe

proverbe doest thou * meane? *V.* * *b* one * say.
 hand *bb* rubbeth another. *V.* * What mea- * hand rubbeth a
 neth this? *A.* Give something if thou wilt hand. *b* One good
 receive something. *V.* If I had any thing, trine deserueth an-
 i certaintly I would give it willingly. *A.* * what will this to
 Give mee thy drinking. *V.* My drinking; * it selfe. * surely.
 ah wretch that I am! what should I eat? I
 had rather give [my] cap, if I durst. *A.* Thy
 drinking is a small matter. *V.* But I am ve-
 hemently hungry. *A.* What cause is there?
V. Because I have eaten nothing at dinner,
 but a piece of bread, and three or four * dined nothing.
 walnuts. *A.* Hoe, what was / the cause?
V. Because my mother was away from home / hath beene.
A. Therfore who gave thee [thy] drinking?
V. She her selfe. *A.* But thou saidist * that
 she was ~~not~~ away. *V.* It is true, for shee was
 away* at dinner time, neither returned she
 but a little before drinking. *V.* Hast thou
 eaten nothing at home before thou camest
 into the schoole? *V.* Nothing. *A.* Why
 not? *V.* Because I feared, *s* not to be pre- * that I should not
 sent in time. *A.* The sound of the *p* little
 bell * might admonish thee sufficiently. *V.* * be present.
 But we heare seldom *q* from our houses. *A.*
r Why so? *V.* Because they are *s* distant over * chappell bell.
 farre from his schoole. *A.* Are all things
 true, which thou * telllest mee? *V.* In good
 sooth (Angeline) [they are] true. *A.* Goe * ought to,
 to give mee thy paper, I will make thee an *s* sextans is the sixt
 elegant little booke: in the meane while, part of a penny, as
 eat thou thy drinking. *V.* I will aske of my *q* quadrans is the
 mother a *u* sextance [or the sixt part of a fourth in french
 penny] which I will give thee. *A.* Take
h eed

* needest, shouldest
neede.

* thankes to thee.
y that I did aske,
* did speake.
* why.

* a penny with a half.
* amisse, bifolded it,
together. * rightly.

* Behold to thee,
take thee. * the mat-
ter hath well.

* it is well.

* will eat.

* eat up.

* I will have to thee.
* my son remember.
* often, ordinarily.
* be not conversant.
fthat thou bee no
companion.

glewd. gg carelesse.
* to whom.

* thou canst.

* that I have done.

* hast thou under-
stood * the best of
all. * make.
* quietly.

heed thou aske [not] I will have nothing.
but rather I will give to thee, if thou x'did-
dest need. V. I give * thee thanks. A. Didst
thou not thinke y that I asked of thee thy
drinking In earnest? V. Truely I did thinke
so. A. But I speake in jest. V. * Wherefore?
A. That I might heare thee a little to talke
in latine; for I rejoice that thou learnest
well: for how much hast thou bought this
paper? V. I gave * three halfe pence for the
booke. A. Thou hast not bought it a ill, it
is good, but thou hast not bifolded it * well,
hast thou parchment? V. See. A. * The
matter is well; I will dispatch it sooner then
thou * couldest * eate [thy] drinking. V. My
Angeline * I wil give thee very great thanks
A. Thou speakest honestly, but * remember
[my] sonne that thou live alwayes in the
feare of the Lord, that thou obey thy mo-
ther diligently, that thou be frequent in
the schoole, diligent in study, *f that thou
keepe no company with g wicked and
gg dissolute [boyes]: to conclude doe well
* to whomsoever h thou shalt bee able, as
thou seest mee to have done to thee, * un-
derstandest thou? V. * Very well. A. * See
then that thou remember it oft-times. V. I
will doe it God willing. A. Eat now * at
thy pleasure.

The 10. Dialogue.

Divine. Mayo.

What a hath [thy] mother given thee
against thy drinking? *M.* See. *D.* It is
flesh, but what flesh? *M.* ^c Biefe. *D.* Whe-
ther fresh or salt? *M.* It is ^d poudred. *D.*
Whether fat or leane? *M.* O he foole doest
thou not see [it] to bee leane? *D.* Hadst
thou not rather ^e that it were, ^f veale or ^g
mutton? *M.* Either is good; but ^h kid,
especially roasted, ⁱ tasteth best to mee, or
any kinde. *D.* Hoe thou fine little ^m dain-
ty boy, hast thou now ⁿ so learned a
mouth? *M.* I speake as I thinke, for ^o wee
must not lie. *D.* ^p Lies be farre away from
us, for we are the sonnes of God, and bre-
thren of Christ, who is the truth it selfe, as
he doth witnesse, speaking ^q of himselfe. *M.*
But to the matter; ^r I can also eat perke ve-
ry well being ^s sprinkled with a little salt, &
boyled well. *D.* O the ^t marvelous ^u grace
of God, who giveth to us so many ^v kindes
of ^y meats, and ^w so good. *M.* How many
^z poore doest thou thinke ^x there are in this
city, which doe live onely with barley bread
neither yet unto the ^z full? *D.* I doe not
doubt ^y that there are many, especially in
so great a ^c dearth of victuals. *M.* There-
fore how great thanks ^z ought wee to give to
God

^a what thy mother
hath given thee.

^b unto. ^c Biefe flesh.

^d biefe salted, ^e stale
biefe, ^f foolish boy. ^g

^h that it is leane. ⁱ it
to be. ^j calves flesh.

^k both. ^l venison of
akid, kids flesh.

^m is molt favorie
to me of every kind
of meat: or pleaseth
me best of any kinde
of meat. ⁿ delicate.

^o the palate or roote
of the mouth, so learn-
ed or cunning, ^p so
cunning a tast. ^q we
may not lie. ^r Lies
let them be faraway
plying. ^s concerning

^t I alle doe eat
twines [flesh] wil-
lingly, ^u having taken
a little salt.

^v wonderfull ^w kind-
nesse ^x sort. ^y victu-
als, or food. ^z good
[kind]. ^z poore

^z toikes to be.

^z satiety, their bel-
lies full. ^z many to
be. ^z scartfity. ^z owe
we, ^z to doe, or aie
we to give.

*abundance. * say
* publish, report,
shew abroad.
*magnifically.
g fauishly, or
greedy. * poverty, or
paueelite.
* paue or poore [scr-
vane,] & his up, set.
* another thing. So I rit * thereunto. D. & I pray so.
play.

God in so great * plenty of good things?
what prates to * userto him? D. There-
fore let us * extoll his benefits * g highly
every where, and in the meane time let us
pray that wee may have merdie upon the
* want of his poore ones. M. I wish that he
throughly & affect our hearts with the spi-
* another thing. So I rit * thereunto. D. & I pray so.

The 11 Dialogue.

Arnold. Beffon.

*wher. * If say to
so disci: into be.

*asigne: an token-

*why he laugheth.

Entertainer.

enthamesome
thing. * studiments.
of Chamber.

*faine counterfaiet.
cōfable.
*splice.

*WHY doest thou laugh? B. I know
not. A. Knowest thou not? * [it is]
a great signe of foolishnesse. B. Callest thou
me foole then? A. No truly; but I tell
thee that it is a an argument of foolishnes
when as any man laugheth and doth not
know * a cause of [his] laughing. B. What
is foolishnesse? A. If thou b roulē over
thy Care diligently, thou shal finde that
which thou seekest; B. I have not now my
Cato, and I will doe another thing. A.
What businesse hast thou? B. I have * some-
thing to leare out of the * Accedence. A.
Oh thou little foole, and doest thou talke
in the meane time? B. Tell mee (I pray
thee) [a sentence] concerning foolishnes
in Cato. A. It is the chiefe wisedome, to
* make a shew of foolishnesse * in fit place;
* hast

* hast thou not learned these things? B. * whether, or not
 Yea, but I did not remember. A. When &c.
 shou shalt bee at home & looke unto thy ^{bookes} booke. B. Oh how great thanks ^{doe} I give
 to thee! I will profound this question ^{to} to some one.
 Some body, g which will not be able to an- & cannot.
 swer me, and so bee will be overcome. A. b conquered, -
 * Hold thy peace (boy,) hold thy peace, * oh boy hold.
 and study lest thou bee beaten. B. I doe
 not care much, I can almost say my lesson. * I hold thy lesson
 A. Unless thou hold thy peace, I will tell almost
 the monitor, who will note thee straight ^{observer.}
 way. B. Tarry, tarry, I will say * no more. * nothing more.
 A. But remember that which I sayd unto
 thee. B. What is it? A. That thou doe
 not laugh at any time without cause. B.
 But n ^o it is not evill to laugh. A. I doe ⁿ it is no ill to laugh,
 not say that. B. What ⁿ then? A. It is a * To laugh is not an
 foolish thing to laugh without a cause. B. I evill thing.
 understand it now. A. o Remember it ^{therefore} ^{call it oft to mind,}
 often.

The 12. Dialogue.

Cleophilus. Melchizedech.

WHAT newes hast thou? M. I have ^a whether hast thou
 received newes from my brother, any newes?
 which dwelleth at Lions. C. When recei-
 vedst thou them? M. Yesterday ^b a little ^{* under night,}
 before night, C. Who brought them? M. ^b at night.

The

e for what.

** by.*

*f*that all things are well. ** which doth appertaine to the Gospell. * publish,*

shew true things.

** wayt, expect.*

** from dinner.*

** congratulat or rejoice for.*

** verely.*

*i*at every time.

*k** the glory of him.

*s*impart, or ac-
quaint me with.

*in God keepe, or
preferre thes.*

** whether is.*

b from home. ** hath he gone, or went he-
e take his iorney,
travell.*

The fisher. *C.* And *c* what understandest thou * of those letters? *M.* *e* All things to be well there, * as much as concerneth the Gospell. *C.* Dost thou * report the truth? *M.* * *T*arry, and I will * shew thee the letters themselves * after dinner. *C.* Truely there is cause that wee should * rejoice with our brethren. *M.* * *Yea verily, and that wee give the greatest thankes to our God.* *C.* Truely wee ought to doe that *i* at all times, but now especially when wee heare those things which doe appertaine chiefly *k** to his glory. *M.* *God grant wee may have alwayes this thing in memory.* *C.* Wilt thou then *i*communicate thy letters with mee? *M.* As I have promised. *C.* Therefore, after dinner. *M.* *Yea doest thou doubt.* *C.* In the meane while farewell. *M.* *Cleophilus* farewell, and *m* God save thee.

The 12. Dialogue.

Cleophilus. Melchizedeb.

** Is thy brother at home?* *M.* Why doest thou aske this? *J.* My father would talke with him. *M.* Hec is not in this city. *I.* Where then? *M.* He is gone *b* farre from home. *I.* When? *M.* Now three dayes a-
goe. *I.* Whither * is he gone? *M.* To Paris. *I.* Which way is hee to make his iorney? *M.* By.

M. By Lions. J. * Went hee on foot, or on horse-backe? M. * d Herid. I. * When is hee to returne? M. I know not. I. But what * time * hath his father i appointed him? M. Hee * commanded that he should be here at the twentieth day of this moneth J. God k guide him, and bring him * backe. M. I pray so.

* whether went hee
a footman or horse-
man. * He went on
hi: horse. d in horse.
* When wil he come
home againe.
* terme. * his father
hath appointed.
i set him. * hath
commanded.
k leade him forth.
* falt backe.

The 14. Dialogue.

A1. *Ducus Belliuns.*

A1. *Dnus.*

* Wher wilt thou goe home? B. To mor-
row, * by the helpe of God. D. Who
commanded? B. [My] father. D. But when ^{aa} commanded he? B. b He writ to
me c the last weeke. D. What day d recei-
vedst thou letters? B. Upon friday. D. What
did [thy] Letters containe besides? B. e
That all were very well, the beginning of
the f vintage g to bee the next dayes. D. Oh
h fortunate boy, who i hastest to k the vin-
tage. B. Wilt thou that I speake to my fa-
ther that he may send for thee? D. What
l * a pleasure shouldest thou doe me? but I
am afraid that hee will not. B. Yea, he will
rejoyce both for our o friendship, and also
because we shall both exercise our selves in
talking together in Latine, and we shall con-
ferrre together p sometimes concerning our
studie. D. q Oh how doe I leape for joy!
* when art thou to
a when goest thou
home. * God helping
or assiting.
aa bad he. g he hath
written this other
weeke. c hast thou
received letters?
d All to be.
e to be in health,
rightly.
f grape gathering.
g about to be, very
presently. b happy.
i makest hast k to
gather in the grapes
l an acceptable thing
* a good turne.
o familiarity, con-
junction or joyning
p together.
q in the meanwhile.
r oh, I wholly leaps
my for joy.

of fellowship of
all love.
scare for that thing.
see it.

admonishest.
x needfull, or profit-
able to doe so.

my litle heart, I pray thee r as ever thou wile
doe mee a good turne s bee carefull for it.
B. Thou shalt ^t well perceive it: in the mean
time let us pray to God, that hee may turne
our words, deeds, and counsells to the glory
of his name. D. Thou advisest well, and surely
ly it is x expedient so to doe.

y stop, or make to
stand, thy going goe
not too fast. a makest
thou halfe b the right
[way] home. c what
thither? * will talke,
in a few [words,] or
a woorde or two. c by
chance. * she may
care winter garmentes
to be made. d that
winter garmentes be
made. That thing.
* like to be true.
fis instant, * are
seenae. * in these
dayes. g of late.
* mountaine dwel-
lers. b fellowes inhab-
iting in the moun-
taines. * store, or vio-
lence of snowes to
have fallen the for-
mer weeke.
I small. * raynes. * the
same thing. * which
had brought * wheat
to us ^t infirced. * to
breake off abruptly.
* lest I offend my
mother.

The 15. Dialogue.

Aurelius. Lambert.

L Amberty stay thy pase a little, whither a
hastest thou? L b straight home. A. c
Whereto? L My mother desireth to talke
with mee * a little. A. Knowest thou
not wherfore? L I know not unlesse
c peradventure * d that she may provide to
make mee some winter apparell. A. * That is
very * like to bee so, for now winter fis at
hand. L Now the frostes * appeare, and ice
also in some places. A. I saw * g within these
few dayes in the marker, certaine * men,
b dwelling in the mountaines, who reported
that great wote of snowe fell this last weeke,
when in the meane time we saw here onely
I drizeling * raine. L I also heard * the same
at our house of countrey [men] * which
brought us wheat? but I am ^t compelled to
breake off my speech, * lest my mother be
angry* with me. A. But ho thou (my [good]
Lambert) bring mee some grapes from
home,

home, for you have had ^a a most plentiful vintage L. I will bring (as I hope) ^q abundantly ^r for both of us, except ^s peradventure my mother ^t bee angry ^u with me.
A. * God forbid.

^{* a most ample vintage hath bin to you}
^{s you have great}
^{r store of grapes. q. ful-}
^{ly enow. for us both}
^{t if peradventure.}
^{u be any thing angry}
^{with me. + to me.}
^{* God turne away}
^{that.}

The 16. Dialogue.

Peligne Bartholomew.

Whither goest thou so ^{* a} speedily? B. * swiftly. ^a so fast. To the Barbar. P. I also [will goe] with thee. B. Haft thou asked leave? A. I have not asked, but ^b tarie for me ^c so long, ^b wayt for or expect whilst I goe to aske. B. Make haste then. ^c so long as, or in P. I will return by and by: * I am returned, ^b wayt for or expect the meane time. let us go presently. B. With what countenance ^d did our master receive thee? P. * I have returned, or come backe. Truely with a ^e pleasant countenance. B. * hath entertained thee. * merry, or cheerfull, or cheerefully, * had received or entertained ^f same fusaesonably. He ^{* g} received me also with the ^e like. P. * what one ^g doth. He is not wont to bee angry with us, unles we go unto him ^{ff} out of season. B. Who among many [can be found, which] ^{* h} will not take that grievously. P. * Even we who are children are very often angry at our schoolfellowes, when they ^b interrupt our studies: ⁱ how small soever they bee: but now let us ^k cease; I see ^{kk} very fitly the barbar before the shop. B. Well done, there are ^{* m} then none ^m waiting: so it shal come to passe that we may stay ⁿ lesse while.

The 17. Dialogue.

A. B.

a goest thou away.
 b beginnest luckily
 * of verses * not in
 like manner.
 * to leade it forth,
 or finish it. * The
 right way to the
 port.
 d what nourishment,
 or meate, or
 provision.
 * me to be a compa-
 nion to thee. * (I
 will)thee to be also,
 that thou be, or I
 would have thee * I
 have done g fellow.
 * to talke here in
 moe words.
 b * by, or in the
 banke. * be not yet
 beaten to, or
 brought to land.
 * come to the haven.
 * the ship is &c.

VV Hither a goest thou now alone ? B.
 Thou b beginnest alwaies something
 * with a verse. A. It is an easie matter to
 begin a verse; * [but] it is not so, * to make
 it out: but tel [me] whither go'st thou now
 B. * Straight to the haven. A. What busines
 haſt thou in the haven ? B. I goe to see,
 d whether any victuals bee brought mee.
 A. Wilt thou * that I shall be thy
 companion ? B. Yea, * f a guide also if
 it seeme [good] to thee so. A. I have ne-
 ver learned to be a guide, but * I have plaid
 the companion many times. B. It apper-
 taineth nothing to the matter * here to use
 many words, let us goe together. A. In-
 deed let us go, we may talke more at large
 in walkingbon the bank of the lake, if the
 ship * be not as yet ; arrived. B. What if
 [it be] arrived already? yet we may walke
 long enough, whileſt * it is unladen.

The

The 18. Dialogue.

**The caller of the names: the Boy.* **The nomenclator.*

WHere is Peter? P. a He went *aa* abroad. a He is gone.
 N. Whither? P. * He is gone into the *aa* forth of doors.
 countrey. N. With whom? P. With [his] * He hath gone.
 father. N. Who came to call for [him?] P. * The servant of,
 * [His] fathers lervant. N. When is *e* he to *c* about to returne.
 returne into the Citie? P. * *cc* Eight daies * At the eight.
 hence, das he said. N. Of whom easked he *cc* About eight
 leave* to goe forth? P. Of the * under- daies hence* as he
 master. N. Why not rather of the g schoole- hath said, *e* required.
 master? P. * he was gone forth * about his * of going forth.
 businesse. N. I have enough. * usher, g head ma-
 ster. * He had.
 * to his, &c.

The 19. Dialogue.

Richard. Niger.

VVHither * goest thou? N. Into our * ascenderst thou?
 chamber. R. * Whereto? N. To fetch * what thither* case
 [my] *e* pen and inkehorne. R. Bring me for writing, my
 my girdle * under the same labour. N. pensheath, or penner
 Where is it? R. Upon my *d* chest. N. I will or pencase.
 bring it: but *waite for me here. R. e * I * by one and the
 will not stir any whither. R. d arke * expect me.
 * I wil stir no whither
 * I moue.

The 20. Dialogue.

Lenime. Gerarde.

sent for.

b without the
doores.

* What but I should know.* I have seene brother? *L.* * Why should I not know? I him. * I goe to see. * saw him and speake unto him. *G.* Truely what the matter is. * I will goe to see what it is.

HOe, Gerarde? *G.* What wilt thou? *L.* Thou art a called for. *G.* Who calls me?

L. Thy brother. *G.* Where is he? *L.* Hee looks for thee b before the doores. *G.*

Doeſt thou know certainly that it is my brother? *L.* * Why should I not know? I him. * I goe to see. * saw him and speake unto him. *G.* Truely what the matter is. * I will goe to see what it is.

The 21. Dialogue.

Al. Puteanus.

Al. Puteanus. *Vilactus.*

* os to be prohibited **D**Oest thou not know.* that we are forbidden * to speake a low among our selves? *V.* * How should I but know it, when * what else should I as our master doth so oft beate upon the know d of treat* causes* thereof unto us? *P.* Why then didſt upon, or repeate to thou contrary even now? *V.* Because * *I* *say* us * inculcate. had begun to speake to mee so. *V.* What * of that thing. then thou oughtest to admoniſh him; not * *I* *saiaſ*, a began. to imitate [him.] *V* I ought, but then f * it * I thought not of it. came not into my mind, *P.* But in the mean * came not to me to time

time thou art to be noted. *V. g.* No verily, *g* not at all. *except.
 *unlesse thou wilt be more severe than our *h* tell me why *s*
 master himselfe *P. h* Tell me the cause. *V.* *any one to be.
 Because our master doth forbid * that any *delictum* is taken
 one should be noted, who shall acknow- properly for a fault
 ledge his *fault of his own accord, so that in omitting that
 it be not such a fact as is forbidden by the which we should do.
 word of God. *P.* Is it not commanded of
 God, that we obey our parents? *V.* That is
 the fift cōmandement of the *decalogue. *P.* * precept. * ten com-
 But (as we heare in our Catechisme) that mandements.
 commandement doth *extend it self more * lye open.
 largely: for it doth *k* comprehend masters,
 and magistrates, and to conclude al [men] *k* comprehendeth
 to whō God himself hath *made us subject,
 under the name of parents. *V.* In very deed
 I do not deny those things, which *m* thou af- under the name.
 firimest, to be true: but I had rather * aske * containeth.
 counsell of our master, than dispute with * subiected.
 thee: otherwise thou wouldest * *n* lead me * Truely I.
 into a great evill, which is the *o* fault of * *m* you shew, or *s*ay.
 contention, much more forbidden of our * to consult with.
 master. *P.* Thou saist [that which is] *right: * induce.
 therefore remember to put our master in * bring me, or
 minde, when he shall *strictly require an *q* draw me, or vice.
 account of us. *V.* Doe not thinke that I wil * which fault of con-
 forget, especially when as *s* mine owne *n* tention is forbidden
 matter * is in hand. much more * eqnall.
o o thou sayest well.
o exact. q. reasons.
o that I shall forget.
o the matter concer-
neth my selfe.
** is done.*

The 22. Dialogue.

Roffet. Ferrerius.

s out of the market.
 b whether nothing.
 d that thou hast
 heard.
 e matters of Eng-
 land. f to aske
 questions.
 ff doe not belong
 to me. * appertaine
 nothing. g in thy
 journey, or
 passage to and fro.
 h let me not lie.
 * understood.
 k I beseech thee.
 * of shewing, or
 telling. k (It is) no-
 thing to thee. * from
 dinner, if it shall be
 lawfull by our lei-
 sure. n if we can
 tend, * I will love
 thee. o make *so* that
 we may tend * give
 my diligence.
 q longer.

F ROM whence commest thou? F. a From
 the market. R. What newes hearest thou
 there? F. Nothing. R. b Nothing? F.
 [Nothing] at all. R. It is marvell d
 that thou hearest nothing concerning war
 or concerning other e English matters, F.
 I am not wont f to aske of those [things]
 which ff* nothing appertaine to mee. R.
 Be it so, but nevertheless thou art wont to
 heare something, at least g in thy passage.
 F. h That I may not lye, I * heard some-
 what in my passage. R. k I pray thee tell
 [me.] R. Now there is no space * to tell.
 R. Why not? F. I must make haste an-
 other way. R. Whither? F. k Nothing to
 thee. R. When wilt thou then visit us a-
 gaine, that wee may heare this thing of
 thee? F. * After dinner, n if we may have
 leisure. R. * Of all love o see *so* that wee
 may. F. I will * doe my indeavour: but
 thou detainest mee q over long, farewell.

The

The 23. Dialogue.

A. B.

From whence commest thou? **B.** From ^a had sent.
 the market. **A.** Who ^a sent thee thither? ^{as diddest thou:}
B. [My] mother. **A.** What ^{as} hast thou ^b I have bought,
 done in the market? **B.** ^b I bought peares. ^c it to be forbidden
A. Doest thou not know ^c that we are for- ^d had given.
 bidden to buy any fruits? **B.** Who knoweth ^e the sixt part of a
 not? for it was spoken openly in the hall. **A.** penny. ^f buy
 How durst thou then buy peares? **B.** My ^f peares for me.
 mother ^g gave me ^e a sextance that I should
^f buy me [peares] against my drinking:
 what evill have I done, if I have obeyed
 my mother?

The 24. Dialogue.

Francis. Dionisius.

VVerre hast thou beene of late? **D.** In ^g in these dayes.
 the countrey. **F.** In what place? **D.** ^h At the country.
i At our farme house. **F.** What didst thou ⁱ In our
 there? **D.** ⁱ served my father. **F.** But what ^k ministred to, or
 [did] he? **D.** He ^l dresled our vines. **F.** helped my father.
 When returnedst thou from thence? **D.** On- ^l digged about, or
^l delved about.

Corderius Dialogues,

ly yesterday. **F.** What [did] [thy] fai-
m he hath returned. ther? **D.** m He returned together with
m Streight.
m seeke againe.
p God helping.

F. Well done, but whither goest
thou now? **D.** n The right [way] home.
F. But when wilt thou *o* goe againe to
the schoole? **D.** To morrow *p* by Gods as-
sistance, or at most, the day after. There-
fore in the meane time farewell. **D.** And
my Francis fare thou well.

The 25. Dialogue.

Fontefius. Curetus.

a when will Blasius
returne.
*** that thing *q*

b the bill of the
names.
*** no man.
b call it.
c commit this
charge. *** an ex-
ample. *d* of the bill, or
table. *** Therefore
wilt, &c.
e require, or give
thee thankes.
f if there shall be,
any occasion.

a **W**hen is Blasius to returne? **C.** I know
not certainly, peradventure to mor-
row, but wherefore doſt thou aske *** that? **F.** Because he hath taken away the *b* cata-
logue with him, and our master will be
angry, if there be *** none who can *bb*
recite it. **C.** *c* Leave that care to mee: I
have ** a* copie of the *d* Catalogue. **F.** **Wilt*
thou then recite it? **C.** I will recite it. **F.**
Thou shalt do well, and our Blasius will
f give thee thankes, *ff* if any occasion shall
offer it selfe.

The

The 26. Dialogue.

Garbinc. Furnarius.

* **W**Hat * dwelling place hast thou? **F.** * what house, or
 [My] fathers house. **G.** From homestead is to thee
 whence commest thou now? **F.** From * where is thy abode
 home. **G.** Where hast thou dined? **F.** * what house, or
 At home. **G.** Where wilt thou sup? **F.** At
 your house, as I hope. **G.** How knowest
 thou? **F.** Thy father himselfe hath invited
 me to day. **G.** Where * sawest thou him? **F.** * At Varroes house. **G.** What busynesse
 * haddest thou there? **F.** My father sent me
 * *bb* to doe a certaine errand. **G.** I would
 know also where * thou wilt lie? **F.** * At
 [my] brothers house. **G.** What busynesse
 hast thou with thy brother? **F.** He *e* said to
 our sister, * that he would speake with me,
f at leisure. **G.** In what house doth he dwel?
F. In a certain * hired house. **G.** Hoe, hath
 he * no house of his owne? **F.** He hath in-
 deed, but hee *g* doth let it to certaine *gg*
 tenants. **G.** Doth he then let his own house
 [and] hire * another mans? **F.** *k* Verily, as
 thou hearest of mee **G.** For how much
 doth he let it? **F.** eighteen Italian^mcrownes
 which they call now Pistolets **G.** Why doth
 he not *n* inhabit it rather? **F.** Because it is
 not

* hast thou seen
 him. * At the house
 of Varro. * was to
 thee. * to shew some-
 thing *bb* to carry a
 message. * thou art
 about to lye. * At the
 house of (my) bro-
 ther. *c* told our
 * himselfe to will to
 speake with me.
f when I could tend,
 or he could be at
 leisure.
 * (house) hired.
 * no proper house.
g he placeth, or ren-
 tenth it. *gg* inmates.
i take. * another
 mans (house.)
k truly. of how great
 price. *m* nobles, or
 pieces of gold.
n dwell in it, or in
 that house.

esituted, or seated, note sitedoo in a place sufficiently commo-
diouſ, or (as I may ſo ſpeake) fit for *mar-
chandise. **G.** But for how much doth hee
hire *p* that ſtrange house? **F. q.** For farre
more. **G.** Therefore for how much? **F.**
* For five and twenty [Italian crownes] **G.** It is a deare *s* dwelling. **F.** [It is] most
deare, but what* *t* wouldest thou doe? the
commodity of the place doth * cause it. **G.**
Goe to (that we may *u* end at length) I
pray theeuſay, doſt thou know where thou
*wilt be to morrow? **F.** I wil return home,
that, I may go from thence* to the ſchool,
iſ ſo be that the Lord ſhall *z* permit. **G.**
Why doſt thou adde, if the Lord ſhall per-
mit? **F.** Because in truth, we could not goe
*ſo much as from home, except by the per-
mission of God. **G.** I have heard that of-
ten of our master. **F.** Therfore why diddest
thou aske? **G.** Because * that which is well
ſaid, can never be ſaid too often: especially
e wh-*r*e men ſpeake. *c* where * the ſpeech is concerning divine
* it is done. (it is)
true *d* it is good* to
our memory to be
exerciſed. * interro-
gation. * I desired.
* in few words. * we
have exerciſed our
minde now.
* for the cauſe of thy
health.
* What and I will? *s*
or why may I not be
willing?
g at hand ball.
* thee to be.

* from our house.
* it is never ſi-ken
too much, which
ſhall be wel ſpoken.
e wh-*r*e men ſpeake. *c* where * the ſpeech is concerning divine
* it is done. (it is)
true *d* it is good* to
our memory to be
exerciſed. * interro-
gation. * I desired.
* in few words. * we
have exerciſed our
minde now.
* for the cauſe of thy
health.
* What and I will? *s*
or why may I not be
willing?
g at hand ball.
* thee to be.

matters. **F.** We have leaſnd that alſo of our
master. **G.** * True, *d* but it is profitable to
repeate ſuch things often, * to exercise our
memory. **F.** See whither thy firſt *question
hath brought us by little and little. **G.** * I
would onely jeft with thee, * in a word or
two. **F.** Go to: because* we have now ex-
erciſed our mindes ſufficiently, wilt thou
also exercise thy body, * for thy healths
ſake? **G.** * Why ſhould I not? **F.** There-
fore let us goe to play *g* with the handball,
for I know * that thou art delighted with
that

that play. **G.** Truly I am delighted, but now I have not a ball. **F.** * Here * take thee one, follow me **G.** I follow thee; willingly: & leade me well.

The 27. Dialogue.

The Creditor: the Debtor

***W**hen doſt thou expeſt the returne *** How long, or until**
of thy father? **D.** **b** * Eight dayes **what time.** **b** untill
hence. **C.** How knoweſt thou the day? **D.** My **the eight day hence.**
father himſelfe **c** hath written to me. **C.** His *** at the eight day**
comming will **inrich** thee, as I hope. **D.** I **make thee rich.**
ſhall be more rich, then **Cresus.** if he ſhall *** that which I lent.**
come well moneyed. **C.** Thou then wilt re- *** there is not (any**
ſtore me [**that which was**] lent. **D.** There **thing) (that) thou**
is no cauſe that thou ſhouldeſt doubt, **doubt.**
but *** if thou ſhalt need any more, I wil not** *** if there shall be**
onely reſtore that which was lent, but also **need to thee of any**
g I wil requite **thankes.** **C.** How? **D.** **b** **more. g I will be**
I wil lend thee money againe. **C.** I hope **thankfull. b I will**
* I ſhal have **no need.** **D.** But thou know- **give thee money to**
eſt not what may fall out. **C.** The time is **lend againe. * there**
moſt ſhort. **D.** I ſpeake it not *** for that be-** **ſhall be no need to**
cause I would *** bode evill to thee.** **C.** What **me. i nothing need.**
ſoever men doe bode, **m** God holdeth the **ktō that end, * gueſſe**
* ſtearne. **D.** But **z**what do we linger to be- **or w.ſh evill, for-**
take our ſelves into the *ſchoole? **C.** Thou **ſpeak, or ſpeak un-**
admoniſhēſt **o**ſitly. **l** ckiy **m** God ruleth
all. *** the helme.**
*** why doe we not**
haſt to get our
ſelves. * auditorie.

The seasonably.

The 28. Dialogue.
Picus. Marchardus.

* when hast thou
returned
b hath carried.
* why hast thou not
tarried
c why didst not
thou stay
* already.
d a girle, maid, or
handmaid.

* which was.

* when my father
shall send for me.
f this thing shall be.
* at four daies hence
b Why goe you so
oft to and fro.
* will so.
d doth perish to you
* you lose your time.
* it doth not perish
at all.
* occupied
necessary.

* from supper.
* long enough.

*VV Hen returnedst thou from home?
M. I returne onely [now.] P.
Where is [thy] brother M. He b taried at
home. P. Wherefore did hee tarry? M.
That he might dine with my mother. P.
But * c why didst not thou tarry also? M.
I had dined*even now with my father. P.
Who served you? M. d [Our] girle. P.
What [did] [thy] mother? where was
shee? M. At home also, but busied. P. In
what thing? M. In receiving wheat e which
had been brought us. P. When wilt thou
returne home? M. e When I shall be sent
for*by[my]father. P. What day shall f that
be? M. Peradventure * foure daies hence.
P. b Why goe ye together so oft? M. [Our]
parents* will have it so. P. What do ye at
home? M. That which we are commanded
of our parents. P. But in the meane while,
b your time of studies* is lost. M. * It is not
lost at all. P. What then? M. As oft as
our father is not* necessarily busied, he doth
exercise us at all houres: in the morning,
before and after dinner, before supper, *af-
ter supper, *very long; last of all also, be-
fore wee goe to bed. P. In what things
doth

doth hee exercise you? *M.* Hee doth ^arequire strightly.
 exact of us these things especially,
 which we have learned in the schoole ^ball ^cthe whole weeke.
 he glooketh into our Theames, ^dlooketh upon our
 and doth aske us concerning those things:
 * he oft gives us some thing to be * written downe, sometime in Latine, sometime
 English: sometime also he doth propound unto us a short sentence ^ein our mother
 tongue which we may turne into Latine: sometimes contrarily he doth command to
 repeat some Latine [sentence] in English: last of all, before meate, and after, we
 reade alwaies somthing out of the English ^fBible, and that ^gthe whole family being
 present. *P.* Doth he aske nothing concerning the Catechisme? *M.* He doth that
^hevery Lords day, except peradventure he be absent from home. *P.* Thou*tellest
 [me] ⁱmarvelous things, ^jif so be, that ^kif they be true.
 they bee true. *M.* Yea they are ^lfarre ^malong or many more
 moe then which I have told thee; for I
ⁿhave forgotten the civility of manners, ^oI forgot.
 concerning which hee is wont also to admonish us at the table. *P.* Why doth your
 father ^ptake so much labour in teaching ^qin the table:
 you? *M.* That hee may so understand,
 whether we loose our labour in the schoole ^rplay our dili-
 and abuse our time. *P.* The diligence of the ^sgence.
 man is marvelous, and so his*wisdom. O *prudence.
 how are ye bound to the heavenly father,
 whoe hath given you such a father in the ^thath given to you
 earth? *M.* He graunt that we never forget
 this and ^uother his benefits. *P.* This wish ^vthe rest of his be-
 nefits.

* care. g fee that.

b heart. I have
thankes to thee.

* of admonisshg
well. / chiefly.

* therfore whether
onely.

* I god * hath ierur
ned, * more then
enough ready, * to
cease to be idle, or
to play the truant.

is good and godly* g be carefull that thou
have it not onely in thy mouth, but more,
also in thy minde. *M.* I thanke thee that
thou doſt admoniſh me, ſo faithfully. *P.*
We owe the duty* of good admonition to
all, but / especially to our brethren. *M.*
* Onely then to our brethren? *P.* I call
thoſe brethren here especially which are
joynged unto us by faith in Christ. *M.* Thou
judgeſt rightly, but * I will go to ſee whe-
ther [my] brother * is returned from home
at length: for he is* over ready to / loyter.

The 29. Dialogue.

Micon. Petellus.

* doſt thou trifle,
* in good ſoo. h
* in truth.

b diddest write.

e is it done?
* The helpeſ of
writing well are
wanting to me.

* flow thorow.
* ſomewhat white.

Doſt thou write in good earnest, or
* doest thou play the foole? *P.* * In
truth I do write in earnest, for why ſhould
I abuse the time? But wherfore doest thou
anke that? *M.* Because I have ſeene ſome-
time when thou b writteſt well. *P.* Some-
times I write better. *M.* How then
e comi:neſt it to paſle that thou writeſt ſo
badly now? *P.* * I want the helpeſ of faire
writing. *M.* What I pray thee? *P.* Good
paper, good inke, a good penne: for this
my paper (as thou ſeeſt) doth * ſinke mi-
ſerably, my inke is wateriſh and e whitiſh,
my

my pen soft and ill made. *M.* Why hast thou not provided al these things in time? *P.* * I wanted money, and now also doe want. *M.* Thou hast fallen into that *g* vulgar. *f* ripely, or seasonably. * money was wanting to me, and also is wanting.

common proverb: All things are wanting to him, to whom money is wanting. *P.* So * it fareth with mee. *M.* But when doest thou hope * that thou shalt receive money? *P.* My father will send to mee * the next mart, or hee himselfe will come, *M.* I will helpe thee in the meane time. *P.* If so be thou canst do that, thou shalt * doe me a great kindenesse. *M.* *m* * Take these sixe pence to prepare paper, and to buy other things. *P.* How truely is that spoken; A unsure friend is seen *n* in a doubtfull matter: but what * ocauseth thee * to deale so bountifully with me, of thine own accord? *M.* That love of God which (as *Paul* saith) is shed abroad in our hearts. *P.* The *q* force * of the spirit of God, which is the author of that charity, *s* is marvellous: but in the meane time * I must thinke how I may be thankfull to thee. *M.* It is a small matter: omit this cogitation, lest it hinder thee that thou *u* cannot sleepe on whether eare thou wilt, onely * restore that which I lent thee, * when thou canst commodiously. *P.* I will restore it (as I hope) * shortly. *M.* Let us goe to prayer lest we be noted. *P.* Adde one thing if it please thee. *M.* What is it? *P.* Lest we be sent to day * supperlesse to bed. *M.* Ha, ha he.

* it is done.
* thee to receive.
* in the next mar-
ket.
* affect me with a
great benefit, or
good turne.
* I will lend thee
the se sixe pence.
* Take murially, or
to love, in an un-
certaine matter.
* inforceeth.
* moveth thee.
* that thou dealest
so bountifully to me
g power. * of the di-
vine spirit, *s* wonder-
full. * it is to be
thought to me, how
I may require
thanks to thee.

u cannot be quiet.
* restore that lent
give it me againe.
* when it shall be
commodious to thee
* within a few daies,
or within a day al-
most. * not having
supped, or without

The our luppets.

The 30. Dialogue.

Velutatus. Stephane.

* what houre hast thou risen? * before the fift (houre)
 * whether have the rest risen now? s.
 * Haft thou not gone. d for what thing. * except because I did not thinke. * that that matter did not appertaine to me.
 * whether do they not raise thee up, &c.
 e I have owne.
 f but thou. * But what hast thou done from that time thou hast risen? I prayed upon my knees unto h his sonne Iesus Christ our Lord.
 * I adorneed me.
 * meanely.
 * thou maist not doubt, but that God can * helpe or further. l such is his goodnesse. m utterly leave me.

A T * what a clocke rose thou to day? s.
 A little * before five. v. Who awaked thee? s. No man. v. * Are the rest risen already? s. Not as yet. v. * Wentest thou not to raise them up? s. I went not. v. d Wherefore? s. I know not, * but that I thought that * it did not belong to me. v.
 * Do they not stir thee up somtime? s. Yea very often. v. Therefore thou oughtest to doe likewise. s. I confess I ought. v. Therefore remember, that thou doe it hereafter. s. I shall remember God helping. v. f * But what didst thou from the time that thou rose out of bed? s. First g [my] knees being bowed, I prayed unto my heavenly father, in the name of b his sonne our Lord Iesus Christ. v. Well done: what after? s. Afterward * I made my selfe handsome and cared for my body * decently, as becommeth a Christian, last of all I betook my selfe to [my] daily studies. v. If thou shalt goe on to doe so, * doubt not but that God will * promote thy studies. s. Hee hath helped mee alwaies as yet, l which is his bountie, neither will he m forsake me, as I hope.

hope. *V.* Thou speakeſt * well : neither will * rightly.
 he n̄ frustrate thy hope. *S.* I haue learned out * make vaine.
 of Cato * the laſt yeare ; Keepe hope, onely * doth leave a man no
 hope*doth not leave a man in death. *V.* Thou
 haſt thou done well that thou haſt q retai- * the former yeare.
 ned it ; for it is an * excellent ſentence, and * doth leave a man no
 * beſeeming a Christian. *S.* But the author of
 that booke was not a Christian. *V.* He
 was not, * ſ it is a certaine truth. *S.* From * the thing is certain,
 whence then hath hee ſ taken ſo many * t ſ it is a cleer caſe.
 goodly ſentences ? *V.* Out of the heathen ſ fetched.
 Philoſophers chiefly, for even they being u * faire, & fine, or ex-
 enlightened * by the ſpirit of God, haue utte- * cellent, & illuminated.
 red very many things, which are agreeable * by the divine
 to the word of God, which thing thou alſo * ſometime.
 ſhalt be able to ſee * at length, iſ thou ſhalt x prosecute.
 & * follow the ſtudie of * learning. *S.* I wilfol- * follow thy booke,
 low it (as I hope) ſo that * God * grant my * letters. * God him-
 father * a long life. *V.* Pray xx diligently, * give, * a longer.
 and from thy heart, that * it may y fall out. xx earnestly.
S. I pray for that q daily oftentimes. *V.* The * it may bee ſo.
 Lord God give thee perfeverance in every y happen.
 good work. *S.* I pray the ſame for thee, & every day.
 which thou wiſheſt to mee, and I give thee
 thanks that thou haſt admoniſhed mee ſo
 brotherly.

The 31. Dialogue.

Dominick. Barraſe.

* Concerning.

* thou hast received.

b of a premium.

c truly.

d to thee.

* I do not understand
so.

* in my drinking.

* lot had suffered.

g hap had served, or
chance.

* might gaine.

* unto, b for either
part, A to consult of
good. I shall fall out.

* of playing.

* make a matter, or
gorgaine or substance,
or bee rich.

* God willing.

* I would bee made
rich of play.so I must leek another
play-fellow.

* to mee.

WHere are thy walnuts? B. * Of what walnuts doſt thou ſpeak? D. Which * thou receivedſt to day b for a reward. B. Doelſt thou aske where they are, as if c indeed I ought to keepe them d for thee? D. * I doe not meane ſo, but I aske what thou haſt done. B. I haue eaten [them] * at my drinking. D. O wretch, haſt thou eaten them? Wherefore diidſt thou not keep them rather to play? B. I had rather eat them, than loſe them. D. Thou couldeſt not loſe but twelve. B. I confeſſe it. D. If ſo bee that * g luck had ſerved, thou * mighteſt haue gainged two hundred or peradventure mo. B. The event of play is doubtfull, as it is ſaid commonly. D. What then? we ought to be prepared every where * b for both parts, and to $\frac{1}{4}$ take in good part, whatſoever I haſhappen to us. B. I know that, but I am not very ſkilfull in that kinde * of play. D. Goe thy way: thou wilt never * thrive. B. No man thriveth, but * by the will of God: neither * doc I deſire to bee inriched by play. D. Therefore (as I ſee) ∞ another play-fellow is to bee ſought * for of mee. B. Truly

Truly * I doe not hinder[thee,] but tarry a little. *D.* What wilt thou? *B.* What doest thou call * r luck, rr concerning which thou hast herē made mention to mee. *D.* s Fortune it selfe. *B.* But what is fortune? *D.* The opinion of Fooles. *B.* What doe fooles think concerning fortune? *D.* * If I cannot now bee at leisure to answer thee concerning this, but see the annotation of our master upon *Cato*. *B.* Upon what place? *D.* Upon that little verse;

* I hinder nothing.

* lot. r chance of which. rr whereof thou madest mention.

: the very fortune.

* Now it is not va-
cant to mee.

ff I cannot tend.

Fortune doth r cocke r evillmen, : favour.
that it may hurt them.

B. As I see, thou art not ignorant what fortune is. *D.* I know u well enough zu for-
tune to bee nothing. *B.* Why then saiedst thou, If so bee that * luck had served? *D.*
* It overslipped mee to speake so, after the
manner of * heathens, for * their books (as
our master teacheth often) are full y of such
like impious doctrine. *B.* It is no maruell;
* b for that they have not had the true
knowledge of God. *D.* But heare my Barrase
if thou wilt dispute any more, * seeke thee
other * disputers, for now I must play in
good earnest: notwithstanding I will ad-
monish thee againe before. *B.* O what *
c a good turne shalt thou doe mee? *D.* * Spa-
kest thou not these words, The e event of
play is doubtfull? *B.* I confess that I said
so, but * fensed it before. *D.* How under-
standest thou * this? *B.* For * I added these

u sufficiently.
u that fortune is
nothing.

* chance, or lot had
carried.

* it fell out from
mee.

* Echnicks.

* the booke of
them.

y with ungodly do-
ctrine of that sort.

* to wit. b for be-
cause. * seek other
disputers for thee.

* to dispute with
thee. * an acceptable
thing. c a pleasure.

* whether or no
saiedst thou not?

e the chance. * for-
tified it. * this thing.

* I have added.

* thou hast stopped
the mouth to mee.
* but these things let
them bee spoken.
b both our mindes.
I what wilt thou doe ?
* wax drousie here
alone in idlenesse.
m mee.

* I will give thee to
lend.
o never ; because the
Grecians had no Ca-
lends, as the Romans
had.

three words. As it is said commonly. D. O
crafty little boy, * thou hast stopped my
mouth : * but let these things bee spoken
without hatred or ill will between us. B. God
knoweth b the minde of both of us. D.
For hee alone is the searcher of the hearts,
but l what then ? wilt thou * lye idle here
alone ? B. I devise with what play I may
exercise m my selfe. D. As if indeed it is
to bee thought of any longer. Goe to, fol-
low me, * I will lend thee walnuts. B. Thou
now speakeſt friendly, but when shall I re-
store them ? D. o At the Greeke Calends,
if thou canſt not sooner. B. O pleasant head !
let us go.

* The 32. Dialogue.

H. I.

* There is no leasure
to mee. a I cannot
tend. b our Masters
dictates, or notes.
c why wriceſt them
not ? cc when.
* I had * when it
was played [of you]
* of playng. d flow-
back e mediteſt, or
thinkest of.
ee than playes.

I Ames ? I. What wilt thou ? H. Let us re-
peat our lesson together. I. * a I have no
leasure. H. What busynesse haſt thou ? I. I
will write. H. What doeſt thou prepare to
write ? I. b The *dictates* of [our] master.
H. c Why haſt thou not written them yester-
day ? I. cc At what time ſhould I * have writ-
ten them ? H. * When ye played. I. But I
would not loſe occaſion * of play. H. Ah
d flow [fellow] thou e meditateſt no other
thing ee but play : are there not 3 hours free

* on wednesdayes and saturdayes ? *I.* Truly * upon the dayes of they are free, but *g* destinated, deputed, * Mercury, and the appointed, asigned to play. *H.* Yea they * Jewes Sabbath, *Sa-* are dedicated partly to *gg* play, or to some turday. *g* destinated. honest * recreation, partly *i* to the studie * given. *gg* pastimes, * of learning. *I.* I confess it onely to them or sports. * remission. who will * die at their * bookes. *H.* Couldst * to studie. * belong- thou not *k* detract yesterday an houre and a * be continuall at. halfe from thy play, or at least one onely * studies. *k* withdrawe houre ? *I.* Studie thou as much as thou wilt, or spare. but I will play as long as * I may. *H.* Truly * it shall be lawfull. * thou maiest for mee, but in the mean time * it shall bee lawfull *z* thou wilt proceed little in *o* learning. *I.* Do by mee. *z* thou wilt *I* not satisfie [my] master ? *H.* * So and so. goe forward, or pro- *I.* q O studious youth ! thou wilt then bee fit *smally*, thou wilt more severe than our master himselfe : * let doe little good. *o* at mee alone at length : doe thine owne busi- thy booke. * after ness, *I* [will do] mine. *H.* Go to, as it *r* ple- some manner. *q* O aeth thee. studious young man, therefore thou, &c. * omit mee at least. *r* listeth.

The 33. Dialogue.

Rufus. Castrensis.

When wilt thou *a* * go again into the * repeat, or seeke school ? *C.* I know not. *R.* Why doſt the Schoole againe, thou not * *b* put thy father in minde concer- * admoniſh [thy, I ning this matter ? *C.* What, doſt thou think &c *b* ſpeake to thy * that I care ? *R.* Very little, as I beleeve. * mee to care. *C.* Verily thou ſaifſt the truth. *R.* It is a *ce* *cc* an evident ſigne.

* thee not to love.
d that thou doest not
love learning. * I
have knowledge e-
nough.

* what need is to mee
of it. dd what need
have I of. * moe
things. f wretched.
* doſt thou contemn
ſo unvaluable ma-
ter.

* a wretch, ; I have
done thee no injurie.
* riſen. * from mee.
k railing. l thou maſt
not take it in, &c.
m I pittie thee.
* bring forth n get.
* do bring forth.

g there is.
g godly sermons.
* thou beatest upon
me, or annoyest mee.
Al. Peradventure
there is more need of
that to thee than to me.
r Thou peradventure
haſt more need of
that than I.

sufficient token, * d that thou lovest not thy
booke. C. * I know [how] to read, to
write, to ſpeak Latine, at leaſt meanly :
* dd what need I ſo much knowledge ? I
know * more than three Popiſh Priests. R.
O f miserable young man ! * doſt thou ſo
contemne a thing unestimable ? C. Why
doest thou exclaine ſo ? whereupon h doe I
ſeeme to thee * [ſo] wretched ? R. O friend
i no injurie is * done to thee * by mee ; for
what I ſaid to thee is not k a reproach : l take
it not in the evill part ; but m I have pittie
of thee, because thou contemnest that
which doth * n breed felicitie. C. Game,
riches, and pleasure, do * breed felicitie. R.
Yea theſe things haue beeene a deſtruction
to many [men,] although riches are the
gift of God, neither doe they hurt, except
them who doe abuse [them :] but verily
p no poſſeſſion is more precieous to man,
than vertue, and the knowledge of honest
things. C. Thou then wilt preach, as I ſee. R.
I would thou hadſt heard * divine sermons
diligently. C. Hoe, * thou troubleſt me : wilt
thou any thing. r A. That God may give
thee a good minde. C. Al. r That peradven-
ture is more needfull to thee than to mee,
farewell.

The 34. Dialogue.

A. B.

I Marvell * what thou meanest, *a* thou art idle almost alway, or doest prattle, *aa* or play the foole. B. What wilt thou *b* that I doe ? A. That thou studie diligently. B. Why doest thou admonish mee of that thing ? A. For my love toward thee, and thine owne profit. C. Thou admonishest in vaine. A. * Why so ? B. Because * I have no minde to my booke. A. *d* What wouldest thou then ? B. Learne some * Art * fit for my wit. A. Hast thou thought what Art * already may like thee especially ? B. *f* A good while agoe. A. Why then doest thou not * speake to thy father ? B. I durst never. A. Why not ? B. I durst never. A. Why not ? B. I am afraid *ff* that he may be angry at me. A. Aske [rhy] master that hee may tell him. B. Yea I pray thee (my *Antony*) * thou thy selfe tell my master *g* in my * name, for *h* * basifullnesse doth hinder mee : wilt thou doe *hh* [that] which I desire ? A. Surely I will doe it, and that most willingly, for it doth irke mee greatly, to see thee *i* so remisse. B. *Ok* * what a kindnesse shalt thou doe mee ! A. But our master will call thee. B. What then ? The

* what thou wilt to thy selfe. *a* thou art almost alway idle. *aa* trifle. *b* have mee to doe.

* What so ? * my minde is not to mee in letters. *d* Therefor what wouldest thou ?

* trade, or science.

* apt for. * now.

f now long agoe.

* admonish, or put thy father in minde of it, *ff* lest hee shoulde bee angry at mee.

* tell thou my master. *g* in my behalfe, or for me.

* words, *h* shamefastnesse. * I cannot for basifullnesse.

hh what, *i* so slack, or carelesse. *k* what a good turne. * an acceptable thing.

* to my minde to bee
opened freely.
* rightly. * make.
I see thou that.
m Thou shalt remem-
ber. n report back to
mee, or tell mee.
Al. not bee a messen-
ger for thee.

occasion offred will make mee bold * to
open my minde freely. A. Thou judgest
* well. B. * I See therefore m thou remem-
ber thy promise, afterward n shew mee a-
gainewhat he shall answer thee. A. Other-
wise I should Al. bee an unprofitable mes-
senger for thee.

The 35. Dialogue.

Michael. Frisius.

* Frisius God save
thee. * be thou safe
also. b halfe an houre.
c after the fift houre.
* it tath weil. * mee
to have met thee.
* that we going may
&c. f How oft I fall
into. g loose, or care-
lesse. h to meet with
a Cocheman.
* it is not lawfull for
mee. k for them.
I so hate their man-
ners. * almost. * that
neither they will, &c.
* any thing of good.
* to whom there is
no care.
* bat that.
obrag, or talke of.
* except.

* **G**od save thee Frisius, F. Michael
* God save thee also, what a clock
is it ? M. Thou shalt heare, by and by, the
sound of b the halfe houre c after five. F. * It
is well : wee shall be present early enough.
M. I rejoyce * that I have met thee, * that
going wee may talke together in Latine so
long. F. Truly that is a profitable and plea-
sant exercise. M. f As oft as I fall upon
any of these g dissolute knaves, I would ra-
ther h have found a carter : for * I cannot
meditate any thing in the way k by them,
l their manners are so odious to me. F. It is
no marvel, for they are * for the most part
such, * that they will neither speake * any
good, neither can endure to heare. M. What
doest thou with them * who have no care,
* except that they may fulfill their lusts ? F.
They o cracke of no other things * but their

their p junkets and * only drinkings together p delicate dishes.
 r in secret ale-houses. M. Yea they laugh at * meere bezeling.
 us s with full cheeks, because wee speake La- r tippling houses, or
 tine * in the streets : but that is the worst of little lynes. s fully.
 all * that they will not u suffer themselves to * by the streets, or as
 bee admonished uu at all. F. x * Doubt- streets. * they suffer
 lesse, because (as the Prophet saith) the themselves no where
 feare of God is not before g their eyes. M. to, &c. u endure to be
 If thou shalt begin x to admonish them admonished. uu no
 of any thing friendly, thou shalt heare where. x utterly. * to
 straightway, O Preacher, hold thy peace, wit g eyes of them.
 a thou troublest mee : if so bee that thou z to admonish [them]
 shalt say, I will carrie thee to b [our] ma- friendly any thing.
 ster, or to the monitor, oh say they c. I care a thou doest annoy
 * much ; thou durst not : for if thou shoul- me, or fillest my head
 dest accuse mee, cc thou shouldest not * carry full of noyse. b our
 it away * scot-free. F. Yea verily they will schoole-master.
 beat thee * presently * if they can finde-a c what care I for that ?
 place remote from * ff witnesses. M. In thou darest not. * wel
 good sooth when * one of them * found mee cc I would bee meet
 of late, in a certaine g secret corner, * hee with thee. * bear it.
 gave mee two b very great buffets i upon ei- * w punished, with-
 ther cheek, and fled away forthwith. F. I out punishment, quit.
 pray thee what [didst] thou in the meane * for h with, or
 time ? M. & What doest thou ask that ? * it straightway. * if there
 was so sudden, that I could scarcely / see the shall be. * arbitrators
 man. F. But how * are wee come so quick- or Judgers. ff where
 ly, and m without any weariness into the they may do it secre-
 schoole ? M. n It is wont * to fall out usu- ly. * a certaine [boy]
 ally so, to them who talk together. F. Goe * had found. g a hid
 to, let us enter without any o noyse and stir, place, in a place re-
 lest we offend p the students. mote. * hee dashed to
 m sensim sive sensu. it falleth out so usually. * to come in use almost
 so to talkers together. o trouble, disquiet, or disturb, p them who study.
 and little, without any

The

* to my minde to bee
opened freely.
* rightly. * make.
I see thou that.
m Thou shalt remem-
ber. n report back to
mee, or tell mee.
Al. not bee a messen-
ger for thee.

occasion offred will make mee bold * to
open my minde freely. A. Thou judgest
* well. B. * I See therefore m thou remem-
ber thy promise, afterward n shew mee a-
gainewhat he shall answer thee. A. Other-
wise I should Al. bee an unprofitable mes-
senger for thee.

The 35. Dialogue.

Michael. Frisius.

* Frisius God save
thee. * be thou safe
also. b halfe an houre.
c after the fift houre.
* it bath weil. * mee
to have met thee.
* that we going may
&c. f How oft I fall
into. g loose, or care-
leſſe. h to meet with
a Cocheman.
* it is not lawfull for
mee. k for them.
I so hate their man-
ners. * almost. * that
neither they will, &c.
* any thing of good.
* to whom there is
no care.
* bat that.
obrag, or talke of.
* except.

* **G**od save thee Frisius, F. Michael
* God save thee also, what a clock
is it ? M. Thou shalt heare, by and by, the
sound of b the halfe houre c after five. F. * It
is well . : wee shall be present early enough.
M. I rejoyce * that I have met thee, * that
going wee may talke together in Latine so
long. F. Truly that is a profitable and plea-
ſant exercise. M. f As oft as I fall upon
any of these g diſſolute knaves, I would ra-
ther b have found a carter : for * I cannot
meditate any thing in the way k by them,
l their manners are so odious to me. F. It is
no marvel, for they are * for the most part
ſuch, * that they will neither speake * any
good, neither can endure to heare. M. What
doest thou with them * who have no care,
* except that they may fulfill their lusts ? F.
They o cracke of no other things. * but
their

their p junkets and * only drinkings together p delicate dishes, r in secret ale-houses, M. Yea they laugh at * meere bezeling, us s with full cheeks, because wee speake La- tpling houses, or tine * in the streets : but that is the worst of * by the streets, or as all * that they will not u suffer themselves to wee goe thorow the bee admonished uu at all. F. x * Doubt- streets. * they suffer lesse, because (as the Prophet saith) the themselves no where feare of God is not before g their eyes. M. admonished. uu no If thou shalt begin x to admonish them where. x utterly. * to of any thing friendly, thou shalt heare wit g eyes of them. straightway, O Preacher, hold thy peace, x to admonish [them] a thou troublest mee : if so bee that thou friendly any thing. shalt say, I will carrie thee to b [our] ma- a thou doest annoy ster, or to the monitor, oh say they c. I care full of noyse. b our * much ; thou durst not : for if thou shoul- Schoole-master. dest accuse mee, cc thou shouldest not * carry e what care I for that? it away * scot-free. F. Yea verily they will thou darest not. * wel beat thee * presently * if they can finde-a cc I would bee meet place remote from * ff witnesses. M. In with thee. * beare it. good sooth when * one of them * found mee * w punished, with- of late, in a certaine g secret corner, * hee straightway. * if there gave mee two b very great buffets iupon ei- shall be. * arbitrators ther cheek, and fled away forthwith. F. I or Judgers. ff where pray thee what [didst] thou in the meane they may do it secre- time ? M. k What doest thou ask that ? * it * had found. g a hid was so sudden, that I could scarcely / see the place, in a place re- man. F. But how * are wee come so quick- mote, * hee dashed to ly, and m without any weariness into the me. b huge blowes, on Schoole ? M. n It is wont * to fall out usu- both checks, and run ally so, to them who talk together. F. Goe away presently k why doest thou ask. * it hath to, let us enter without any o noyse and stir, been. I behold. * have lest we offend p the students. we come. * by little and little, without any feeling. m sensim five sensu. n it falleth out so ussually. * to come in use almost so to talkers together, o trouble, disquier, or disturb, p them who study.

The

The 36. Dialogue.

Probus. Amiculus.

q no time to change
it.
* so soone as thou
shalt rise, &c.
* doest admonish.
a I will wait.

From whence doest thou bring that little coat? *A.* From home. *P.* What wilt thou do? *A.* I will put it on. *P.* There is *q* no time of changing now. *A.* When then? *P.* To morrow in the morning, * when thou shalt rise out of thy bed. *A.* Thou * advisest well, * I will expect.

The 37. Dialogue.

Antonie. D. smiel.

* thy sister to have
beene married.
* the husband of her.
b Lugdune. *c* begot-
ten, or borne, or
descended.
cc doth esteeme far
more of these things.
d long or much of
more value.
ddnurtured. *e* after-
ward; or furthermore
* most loving. *f* of
good learning.

OH, I have heard * that thy sister is married. *D.* Thou hast heard the truth. *A.* Who is * her husband. *D.* A certain citizen of *b* Lions *c* bred of honest parents. *A.* Is hee rich? *D.* Hee is accounted so: but notwithstanding my father *cc* doth account these things *d* of far more value, first because hee is a well *dd* mannered young man: *e* moreover, because hee is not onely most learned, but also most * studious *f* of good letteis; to con-

conclude, because he is a true worshipper of *ff* professor. * *eggregi-*
 God, and a chiefe *ff* observer of Christianous titles. * O thy
 religion. *A.* Thou tellest me * notable com-
 mendations of the young man, * *b* O happy
 sister of thine which hath gotten such a hus-
 band by the * goodness of God ! *D.* Truly
i thou maist call her happy * not without
 cause, if so be that * shee can so acknowledge
 that * good thing perpetually, that shee can
 remember alwaies, * that it is come from
 the goodness of God, and *k* give *Al* him
 immortall thanks for it. *A.* * I beleevethat
 shee will doe it. *D.* Truly I hope so, for
m * shee hath beene always so instructed
 of her parents in the Christian *mm* doctrine:
 but domesticall busynesses * do now call mee
 backe * otherwhither, therefore my *Antho-*
nie, farewell. *A.* Thou also (O most sweet
Daniel,) farewell. *D.* *o* Wilt thou any
 thing? *A.* That thou * doe *p* hearty salu-
 tation to all thy friends, in *my* name; es-
 pecially to thy father, and to thy mother,
 and to the new married wife her selfe, and
q * shew how I doe congratulate that luckie
 marriage to her. *D.* Truly I will doe * that,
 and indeed most willingly.

* shee acknowledge
so. * blessing. * it to
 become. & give him
 immortall thanks
 for the same. *Al*. to
 the same. * I beleevethat
 her to do it. *m* shee
 hath been so caught.
 * shee hath been in-
 structed so alwaies.
mm religion. * doe
 recall me now. * to
 another place.
 * whether wilt thou
 any thing. * say.
p very many saluta-
 tions, or commenda-
 tions. * *q* and shew
 that I doe.
 * mee to congratu-
 late, or rejoice to-
 gether for, or wish
 all happiness to.
 * that thing.

The 38. Dialogue.

Henry. Gerard.

* I have not scene
thee. *s* at the sermon.
* what will that to it
selfe. * what it will to
it selfe. *c* I was pre-
sent. *d* what thou dost
remember.

e to require strictly.
* a reason.

* for the cause of our
memorie. *f* I rather
chuse to remember.

f examine us.

* it doth not list mee.
b will. *s* governe.
* Omit mee.
* why doſt thou
trouble mee?
k froward, wayward,
testy, hard to please.

I Saw thee not to day *a* in the assembly,
* what meaneth that? *G*. I know not
* what it meaneth, yet *c* I was there. *H*.
Shew mee *d* what things thou hast commit-
ted to memorie. *G*. It is not thy [office]
e to exact * an account of me. *H*. Truly I
doe not exact an account: but I doe aske
that, that wee may confer together, * for
our memorie sake. *G*. *f* I will rather remem-
ber now alone: Thou shalt heare mee (if
thou wilt) when our master shall *f* aske us
questions before dinner. *H*. What evill
should it bee, if wee should confer now be-
twene our selves, concerning that matter?
G. I confess, it should bee no evill, but
now * I list not. *H*. Therfore thy *b* lust doth
s rule thee. *G*. * Let me alone: * why art
thou troublesome to mee? *H*. Truly I let
thee alone, but heare one word: It doth
not become a boy to bee so *k* peevish. *G*.
Whether doth it become a boy to bee so
troublesome?

The

The 39. Dialogue.

Rublius. Lepusculus.

WHAT hast thou done with *a* my ruler? ** my ruler.*

L. I left it in the upper gallerie. *R.*

Why ** leftest thou it?* *L.* I forgot it. *R.* ** hast thou left it?*
[It is] not ** well done*, but thou art wont ** done rightly.*
so usually, if any thing *c* have been lent thee. *c bee lent.*

L. It irketh me of my negligence. *R.* It is
not enough to *d* be sorrie, except thou wilt *d* to grieve.
change *thy* manners. *L.* I will pray God *e* *e* that hee will change
that he will ** change* [my manners]. *R.* If *f* thou bee wise : ** else* no man will lend to
thee hereafter. *L.* ** f* I thanke [thee] that to thee. *f* I give thee
thou hast *g* admonished mee so friendly. *R.* *g* warned.
Goe now to fetch my ruler, for ** I have need* ** there is need of it*,
of it *i* to draw lines in my paper. *L.* I goe *to mee*.
now. *R.* Bring it to mee into the chamber. ** to rule my booke,*
L. Thou shalt have it by and by.

The 40. Dialogue.

Emerici. Baldus.

WHY dost thou laugh ** all alone?* *B.* ** being alone.*
What [doth it concern] ** thee?* *E.* ** thy [master.]*
Because

b Whence is that sus-
pition risen to thee? *B. b* From whence doest thou suspect that *c* bad, nought.

** than thee.*

** mock some body.
* understand so.*

** of whom.*

ff of whomsoever.

** to be suspicious.*

g most ready to seise
upon tearfull and
suspicious men.

** I consult of good,
or esteeme of a good
value, or esteeme
much of. *b* I take thy
admonition in good
part.*

B. b From whence doest thou suspect that *c* bad, nought. *E. Because thou art *c* evill. B. Truly wee
all are evill, but I am not *worse* ** than* thou : doth then no man laugh unlesse hee
* laugh at some one? *E. I doe not * meane
so : but hee who laugheth alone (as I have
heard often) either is a foole, or thinketh
some ill. *B. I know not * whose sentence
this is, but *ff* whose soever it is, it is not
true perpetually : notwithstanding I take
thy admonition in good part, and I warne
thee againe, that thou take heed * how thou
art suspicious, for death is *g* most apt to
fearefull men and suspicious, as it is in our
morall verse. *E. I remember it, yet * b I
take in good part thy admonition.****

The 41. Dialogue.

Nathanael. Mercerius.

** is done. *a* it is no-
thing to thee, or it
maketh no matter to
thee. ** It skilleth no-
thing thy matter.**

** for most part, al-
most. *c* how goeth all
with you, or how
fare your matters.
d to bee too busie in
asking. ** to be wise
too much.**

*F*rom whence commest thou? *M. From
home. N. What * do they at your house.
M. a * It concerneth thee nothing. N. I
confesse it, but we are wont * usually to aske
our familiars so, (even as we aske, how doe
ye:) *c* how stand your matters? *M. It doth
not become *d* to aske over much of another
mans matter. N. I hold my peace, but thou
seemest to mee * to be over-wise for thy age.**

M. I

M. I call nothing mine owne, I have heard
that often. *N.* I also have heard it not once.
M. Therefore why dost thou not use it? *N.*
Because it doth not come alwayes into my
minde. *M.* Yea because thou art *g* a busie *g* a busie
asker of questions, which thing *h* is ** bla-*
med not without cause. *N.* *i* I thanke thee,
because thou doest admonish me so friendly: *g* is reproved not
hereafter God willing, I will take heed ** of* ** to bee fond, or*
playing the foole. *M.* So thou shalt *wax* *foolish.*
wise *l* by little and little. *l* at length.

The 42. Dialogue.

Humbert. Plautinus.

a **H**oc thou, [our] master is present. ** you, or oh Sirrah.*
P. What then? *H.* *b* Look to him.
P. Wherefore? *H.* *c* That thou mayest ** un-*
cover thy head to him and [that thou maist] *b* looke backe.
salute him comming. *P.* It becometh to *c* that thou mayest
do so, but I did think another thing. *H.* Hold
thy peace.

The

The 43. Dialogue.

Pontanus. Marcus.

* hadst thou gone.
 * of what *ſit* is the
 face of the heaven.
 a How looketh it.
 b thawed.
 * snowes begin to
 melt altogether.
 e to drop downe, to
 mizzle.
 f descending. f fives.
 g out of the clouds.
 * thou thy ſelfe ſee.

* talke with thee in
 moe words.
 * whither doth that
 appertaine.
 * Latin tongue.
 * Thou errest in the
 whole way. q miſſest,
 or miſtakeſt.
 * iñſtruction.
 i for teaching ſake.
 * it is done.
 k wee ſpeake concer-
 ning.
 l what ones the
 workeſ of God are.

From whence commest thou ? M. From
 abroad. P. Why * wentest thou forth ? M.
 To make water. P. * a How is the ſkie ? M.
 Cloudie. P. The froſt is ſo b resolved, that
 the * ſnow begins wholly to melt. P. Doth
 it not raine alſo ? M. I have perceived ſome-
 thing e to diſtill from above. P. Peradven-
 ture in the f paſſage from the ff dropping of
 the house. M. Yea I know g from the
 clouds : if ſo that thou doe not beleeve
 it, * ſee thy ſelfe. P. As if I may not be-
 leeve thee in ſuch a very little matter. M.
 Why then didſt thou ſeeme to doubt ? P.
 That I might * have more talke with thee.
 M. * To what end ſerveth that ? P. To
 exercise [our] * Latine tongue. M. But
 in the meane time wee ſpeake often idle
 words, from which Christ hath com-
 manded to abſtaine altogether. P. * Then
 q art wholly deceipted in the understanding
 of the commandement. M. Why ſayeft thou that ? P. Because it is not an idle ſpeech
 which is referred to any * iñſtruction, e-
 ſpecially when * k it is concerning good
 and honest matters, l of which ſort are the
 workeſ of God in naturall things. M. Thou
 ſeemeſt

seemest to mee ^{it} to thinke rightly, therefore ^{it} judge. ^m but let
I easily assent unto thee. *P.* ^m But these ^{it} these things bee spo-
things hitherto, ⁿ another businesse ^{* is at} ken. ⁿ we must goe
hand. *M.* Go to; let us ^{leave off.} in hand with another
^{business. * is instant}
^{to us. * cease,}

The 44. Dialogue.

Trollian. Bolan.

Doest thou know what a clokke it ^{* the certaine. * the}
is? *B.* I know not ^{* certainly, but I}
see ^{* it to be supper time. *T.* [O] ^b me wretch!}
I have forgotten to go to my mother ^c which
had commanded mee. *B.* Run, run, thou ^{c as shee had. * in}
wilt come ^{* very fitly, that thou maiest sup}
at home. *T.* thou warnest [me] well, I goe
to aske leave. *B.* * Behold the usher. *T.* ^e He
is present ^{* in very good time.}

^{time of supper to bee}
^{at hand. ^b O wretch}
^{that I am.}

^e very good time.

^{* Behold him;}
^{e bee is welcomed}
^{* the best of all;}

The 45. Dialogue.

Roland. Langine.

What saiest thou ^a concerning the pen- ^s *Of.* * I had bought
knife, which ^{* I bought thee * now} for thee. * now the
three days ago, is it ^{* a good one? *L.* Ye a tru-} third day, ^{* good e-}
ly it is ^d a passing good one (^c me wretch!) nough. ^d a very good
one. ^{* the best.}

^I ^{* fit} * O wretch that I am,

* it hath beene away a little, but I have lost it. *f* I had almost lost it. * How hath that happened. *g* how came that to passe. *gg* came backe. * it had fallen. * had it fallen out? * carelesly. * recoveredst thou it? * I had fixed, or fastned to, * a *squisis*, or note. * to the. * boards.

* *f* it wanted but a little but that I had lost it. *R.* Hoe, what sayest thou? * *g* how fell that out? *L.* When I *gg* returned from abroad * it tell from mee in the street. *R.* From whence * fell it? *L.* Out of my sheath, which I had left open * unwiseley. *R.* How * gottest thou it againe? *L.* * I set up * a little paper straightway * on the * leaves of the gate [and] a certaine boy of the sixt forme brought it mee after dinner. *R.* I would all were so faithfull, who finde things lost. *L.* Truly there are few who doe restore, if so be that it be a thing *i* of any worth. *R.* And yet that is commandied, *h* namely, *l* by the Word of God. *L.* What else? For it is a kind of theft, if any man *m* retaine *n* anothers goods, being found, so that he can know to whom it is to bee restored. *R.* But most men thinke *n* themselves to possesse *o* by right, whatsoeuer lost thing they shall finde. *L.* Truly *p* they doe erre most grievously. *R.* But that wee may returne to our * former speech, *q* what hast thou given to the boy

nn that they may lawfully keepe. * rightly. *p* they are foully deceiv'd. * speech begun. *q* what gavest thou. *r* a little peece of silver. * some. * in few words. * the same thing to be done alwayes. * hast done. * I had taken it with an equall minde, and I had bought another to mee. * Hast thou taken it with so patient a minde, *s* patiently.

R. Hoe, what sayest thou? * *g* how fell that out? *L.* When I *gg* returned from abroad * it tell from mee in the street. *R.* From whence * fell it? *L.* Out of my sheath, which I had left open * unwiseley. *R.* How * gottest thou it againe? *L.* * I set up * a little paper straightway * on the * leaves of the gate [and] a certaine boy of the sixt forme brought it mee after dinner. *R.* I would all were so faithfull, who finde things lost. *L.* Truly there are few who doe restore, if so be that it be a thing *i* of any worth. *R.* And yet that is commandied, *h* namely, *l* by the Word of God. *L.* What else? For it is a kind of theft, if any man *m* retaine *n* anothers goods, being found, so that he can know to whom it is to bee restored. *R.* But most men thinke *n* themselves to possesse *o* by right, whatsoeuer lost thing they shall finde. *L.* Truly *p* they doe erre most grievously. *R.* But that wee may returne to our * former speech, *q* what hast thou given to the boy who found thy penknife? *L.* I gave him *r* a sextant and * a few walnuts. I praised him moreover, and I advised him *t* in a word or two * to do so alwaies. *R.* Thou * didst well, for so he will restore more willingly at other times, if he shall finde any thing: but what if thou hadst lost it? *L.* * I would have taken it patiently, and have bought mee another. *R.* * Wouldest thou have taken it so patiently? *L.* Verily not without some grieve. *R.* Therefore not *z* with a patient minde, but

I will urge thee more *a* straitly. *L.* We are *a* strictly.
 not Divines. *R.* What then? *L.* *b* Young *b* little Grammarians,
 Grammarians. *R.* And indeed unskilfull. *L.* or smattering Gram-
 We ought to pray to God * so much more *m* marians.
 diligently, that hee may deliver us by his * more diligently by
 Gospell, from the *c* darknesse of ignorance *so* much.
 in which both wee have * lived and as yet
 * do live. *R.* *d* Verily we shall do that if we
 obey the holy admonitions which wee heare
 dayly of our master, and of the Preachers the
 Ministers of * Gods Word. *L.* See how
 much the losing of my penknife hath *e* pro-
 fited us. *R.* *f* I congratulate thee double for
 that matter; first because I have bought it
 well for thee, and then because thou hast
 * got it againe being lost. *L.* * I give thee * recovered it.
 thankes O my *Rouland*. *R.* But praise and * have thanks to
 * thanksgiving bee to our heavenly father. * giving of thanks.
L. Amen.

 The 46. Dialogue.

Marcarius. Calvin.

THOU seemest not to me, * very busie. * I doe not thinke
C. * Reasonably. *M.* What if thou thou art. * too much,
 * make me two or three pens? *C.* * It may or very much busie,
 suffice thee, if I shall * make one for the or occupied. * mean-
 present: are they new? *M.* Indeed they are new,
 but prepare thy selfe, till they be sharpened: ly, or in a meane, so
 for now I have smoothed them, I have cut so. * sharpen. * bee
C. whether
 are they new.

f the end, or taile-
 * plumes, g very good.
 * the best. * apt to
 write. * from whence
 hast thou knowne
 this? * ample. i large.
 * stalk. * bright. * are
 little fit. k nothing
 meet. k to write
 withall. * I rejoice me
 to have bought them
 profitably. * not
 without matter. n for
 how much price.
 * two quadrants, or
 two farthings. * doth
 appear. q is very
 cleare, r a sorry price.
 * vile, or base. * one
 who goeth from mar-
 ket to market, or
 who makes his market
 every where. s every
 pen, or quill. t less
 good. x tor, q.c. one
 double. * with. * to
 stand, or be of more;
 that they stand them
 in more. a of Mer-
 chants, them who buy
 and sell. * very great-
 ly. * which is instant,
 now to be done, or
 carefully, or well.
 * sometime. * intent,
 or wholly bent there-
 on. * but there was
 need to mee of. f I
 will doe it. * sending
 away of the scholers.
 f breaking up, or
 leaving the schoole.

off f the top [and] I have plucked off the
 feathers. C. Shew them; truly they are g *
 notable and most fit for writing. M. * How
 knowest thou this? G. Because they are of a
 * i big * quill, strong and * shining; for the
 soft, and which have a shorter quill * k are
 nothing fit kk for the use of writing. M. * I
 am glad that I bought [them] well. C. * Not
 without cause: but n for how much? M. I
 have given * a halfe penie for these three. C.
 Thou then hast bought every one of them
 for two denerees a pece. M. The matter
 * q is apparent: It is r * a small price for
 * the goodnesse of the thing. C. Of whom
 boughtest thou them? M. Of a certaine
 pedler. C. t Each severall [quill,] and in-
 deed * not so good, are sold for x sextants
 * amongst the Mercers of this towne. M.
 And notwithstanding they dare say some-
 time * that they cost them more at Lions.
 C. That is commonly the custome of a Mer-
 cers, for they gain nothing unlesse they lye
 * exceedingly, as Tully saith. M. But go to,
 that I may not stay thee any longer, let us
 doe that * which we have in hand. C. I shall
 dispatch it quickly: looke upon mee heed-
 fully, that thou mayest learne * at length.
 M. I look with [mine] eye, * earnestly fixt,
 * but I had need of a little longer space. C.
 Therfore f it shall be done in [my] chamber,
 if thou wilt visit me at any time. M. At what
 time? C. After the * g dismissing of the school,
 that is to say, at * nine of the clocke in the
 * the ninth houre belonging to the morning.

morning,

morning, or at four in the afternoon. Now thou hast two pens fitted rightly for *use, * hand.
 except I be deceived : thou shalt keepe this third * for thy selfe untouched untill another time. *M.* Take it thee if it please thee. *C.* But keepe it to thy selfe, * I know are brought to mee from home. *M.* I give to thee * all possible thankes : farewell. *C.* God keepe thee in safetie : but hee * doe not spare my labour at any time. *M.* Thou also use * in like manner, both mee and my things n if there shall bee any need : farewell, againe.

* many enough.
 / I have enow
 brought mee from
 home. * as great
 thankes as I can.
 * safe. * thou mayest
 not spare for. * again
 or by course. n if
 thou shalt need.

The 47. Dialogue,

Puteane. Buerla.

From whence * cam'st thou even now ? * diddest thou come. *S.* Out of the kitchin. *P.* * Why wen. * what hadst thou test thou thither ? *B.* That I might warne me. *P.* * I beleeve, thou art more willingly in the kitchen than in the schoole ; *b* [is it] not so ? *B.* No marvell, * there is not a fire in the schoole, as in the kitchin. *P.* Goe thy way, thou art wise. *B.* I would I were so wise in divine things, as in the care of my body. *P.* * Bee carefull to get wisdome. *B.* * make [or see] thou How ? *P.* By studie, care, labour, diligence. *B.* * I spare no labour, diligence. *P.* Thou doest well, but wee must expect a time, in fprogress whereof all thing are done in fcontinuance, or proceeding whereof.

* I doe not spare la-
 bour.
 / continuance, or pro-
 ceeding whereof.

* God is to be prayed unto. * admonishest.

* God grant. * proceed, or goe forward, *g* to serv him carefully.

the meane while * we must pray to God continually. *B.* Thou * advisest well, * I wish he may promote our studies to the glorie of his name. *P.* He will do it, if we * hold on *g* to worship him diligently.

The 48. Dialogue.

Puteanus. Capusius.

* think. * goe home willingly.

* in these dayes, or these few dayes.

* stands against it.

as what aileth thee.

* that thou mayest go leise. * he provides, or consults better.

d shouldest had returned.

* right.

* knowing, or wit-
tynge. *f* perswade thee.
f in *y* have pros-
perous successe.
g to bee so.

O *Capusius*, what doest thou * muse with thy selfe ? *C.* I would * willingly goe home. *P.* Whereto ? *C.* That I might recreate my selfe a little with my mother * at this time. *P.* * *a a* what hindreth * that thou mayest not goe ? *C.* My master will not permit. *P.* * He is more carefull for thee than thou thy selfe thinkest. *C.* How ? *P.* For in the mean while thou wouldest lose much time, and it would grieve thee, when thou *d* hadst returned : do I not say true ? *C.* Indeed it is so. *P.* Therefore tarry, if thou be wise. *C.* I will obey thy counsell, because it seemeth * good unto me. *P.* I would not give thee evil counsell * wittingly : and I pray God [that] that which I *f* perswade *f* may succeed prosperously unto thee. *C.* I hope *g* it will be so, God willing.

The

The 49. Dialogue.

Martiall. Branney.

How much money hast thou ? *B.*
 * Three halfe pence : * bur[how much * a penny with a halfe
 hast] thou ? *M.* Not so much. *B.* How much
 then ? *M.* *b* One onely penny. *B.* wilt thou
 * lend it me ? *M.* i * have need of it my selfe. *B.* * give mee mutually.
 For what *c* use ? *M.* To buy paper. *B.* *e* 1 * there is need to *me*.
 will restore it to thee to day. *M.* * *f* Thou * purpose.
 shouldest have put to, by the helpe of God. * I will give it you
B. So our master teacheth out of the Word * it hath beeene to bee
 of God, but I cannot accustome [my selfe]. *M.* added, God helping.
 * See that thou doe accustome thy selfe. *B.* *f* to have put to-
 How shall that * bee ? *M.* If thou thinke of-
 ten * that we so depend upon God, that we * make, or be care-
 can do nothing without his aid. *B.* Thou full. * bee done, or
 givest mee good counsell. *M.* * Such as I come to passe. * us
 desire to bee given me. *B.* But that we may to hang to on God.
 returne to the purpose, * wilt thou lend * of what sort, or
 [me] this pennie. *M.* I marvell * that thou what manner I
 doest aske to borrow, who hast *m* more than would, or wish. * wilt
I. *B.* There is a certaine scholar, * who u- thee to aske mutual-
 feth to passe this way, which * profers * a ly. *m* more money.
 booke to bee sold. *M.* What then ? *B.* I * passing by. * shew-
 did desire to buy it, because he doth *Al.* of- eth often, or offereth.
 fer it cheaper than our *o* booke-sellers. *M.* * a sale-booke, or a
 Take it, but I pray thee how wilt thou re- booke set on sale.
 store it so quickly ? *B.* I will goe home * af- *Al.* shew, or profer.
 ter supper, that I may aske [it] of my mo- * stationer.

* Shee will stay [or pause] nothing.

ther. *M.* What if shee will not give [it] ?
E. * Shee will make no delay when I shall shew [her] the booke.

The 50. Dialogue.

Adonat. Eusebius.

* How many yeeres hast thou ? * received.
 * but how old art thou ? * I indeed have not so many yeares.
 * one year is wanting. * There are then twelve years. * in readinesse. * But what yeare doth thy brother, or doth he goe on ? * He goeth on the fift yeare. * now.
 b Latinely. * English.
 * unlesse for the cause of declaring something.

* what is done with the familie.
 * There is seldom speech to us.

How * old art thou ? *E.* Thirteene as I have * heard of my mother : a but thou ? *M.* * In truthe I am not so old. *E.* How old then ? *M.* * I want one yeare of thee. *E.* * Thou then art twelve yeares old. *M.* The reason is * plaine. *E.* * But how old is thy brother ? *M.* * Five yeares old. *E.* What sayest thou ? doth hee speake Latine * already ? *M.* Why doſt thou marvell ? we have alwayes a Schoolmaster at home, both learned and diligent, hee doth teach us ever to speake b Latine ; he uttereth nothing * in English, * unlesſe to make something plain : moreover wee dare not speake to my father except in Latine. *E.* Therefore doe yee never speake in English ? *M.* Onely with my mother, and at a certaine houre, when shee commands us to bee called unto her. *E.* * What do ye with the familie ? *M.* * We have seldom speech with the familie, and indeed onely in their passage, and yet the servants themselves doe speake to us in Latine,

rine. *E.* What [do] the maids ? *M.* If *a* doe they speake *L.* at any time need requireth, that we speake *f* the tongue that *e* eve to them, we use the *f* vulgar tongue, as we *f* the bond-slave are wont with my mother her selfe. *E.* * *O* speaketh. happy yee who are taught so diligently. *M.* * *O* yee are happy. Thanks be to God, by whose gift we have a father who *hath* a care to have us so diligently instructed. *E.* Certainly the praise and honour ** thereof*, is due ** to* our hea-venly Father alone : but what doe we now ? heavenly Father. I heare the ** roules* called. *E.* Therfore let ** the catalogues [or bils]* to be recited.

The 51. Dialogue,

Silvius. Ludovicus.

S. *L.* *E* wes, ** why* art thou sad ? *L.* I am *a* Ludovicke, sick. *S.* *What* disease is it ? *L.* I know ** what*, not. *S.* But yet *c* is it a grievous disease ? *L.* ** what* of disease. Not very grievous, thanks be to God. *S.* *d* What doth paine thee ? *L.* [My] head. *S.* *you* ? *e* What, all [thy] head ? *L.* *f* No certain. *a* whether or no all ly. *S.* What part then ? *L.* I know not the *your* head. *f* not truly. name. *S.* Is it *g* the crowne ? *L.* It is not, *g* the top of the head. *S.* What then ? whether [is it] the *h* fore- *h* former part, part of the head, or the binder part of the head ? *L.* [It is] this forepart. *S.* Therefore it is *Synciput*. *L.* What shall I doe then ? *S.* Rest, thou wilt bee very *i* well

s found, well.

k straight-way.

* there to be no more
present a reme^{lie},
s paine, or to the head-
ache.

m quietnesse.

n peradventure there
are divers remedies.
s I have shewed thee,
p to make an expe-
rience. *q* will not
let mee.

r that I doe dissemble.
s it may be done.
* to make a danger.

u thou art to get
leave. * obtained.

x schoole master.

y he will grant most
easily. * credulous
enough to us.

* who have deceived
him sometimes.

b I never wittingly
deceived him, or that
I know.

c confidently.

* thinke well. *d* what
thou art about to say.

e stammer. * advisest.

well *k* by and by : for so I have heard of my
mother, * that there is no more present a
remedie for the *l* grieves of the head than
n rest. *L*. But the diseases of the head are
divers. *S*. And *n* peradventure the remedies
are divers : but what is more easie than to
trie that which *o* I said unto thee ? *L*. Truly
as I hope it shall not hurt *p* to trie : but
where shall I rest ? *S*. At your house in [thy]
bed. *L*. My mother *q* will not suffer. *S*. Yea
if thou shal^t say, that thou art sicke. *L*. But
shee will thinke *r* that I dissemble. *S*. *s* It
may bee, but what doest thou doubt * to
make a triall. *L*. [It is] good counsell. *S*.
Use it if thou wilt. *L*. Verily, I will doe it.
S. Yea certainly if thou bee wise. *L*. But
one thing remaines. *S*. What is it ? *L*.
u Leave is to be * gotten of [our] *x* master.
S. Goe to him, and aske. *L*. What if hee
will not give [leave *z*] *S*. *y* Yea most easily.
L. How knowest thou that ? *S*. Because he
is * ready enough to give credit to us, ex-
cept [to them] * who have sometimes de-
ceived him. *L*. *b* I never deceived him wit-
ting. *S*. Therefore goe *c* boldly. *L*. Now I
goe. *S*. But how * meditate before, *d* what
thou wilt say, lest peradventure thou *e* sticke
in speaking. *L*. Thou * admonishest well, I
will not come unprepared.

The 52. Dialogue.

*Paul, Timothy, Solomon
the Judge.*

O Timothy, * a thou art present as I * thou commest to me would wish ; * I sought [a companion] being wished. *a* or that would strive with mee, but all run to the strift of play : but what sayest thou ? *T.* What desire I rather, than to * contend with thee, *aa* peaceably concerning our studies. *P.* But *b* what * matter *c* of contending dost thou require ? whether *d* *e* of repeating * *Tullies* Epistles ? *T.* I desire rather *f* out * the Epistles of Tully. *f* or concerning the repeating of Cato. *P.* Why ? *T.* Because * there remaine some lessons of * *Tully* to bee *b* learned perfectly of mee : for thou knowest * that I was sicke almost a fortnight. *P.* I * some lessons doe remaine to mee. *d* in repeating. *a* Cicero, *b* learned without booke. *c* mee to have been sick al- * that I was sicke almost a fortnight. *P.* I * say. *f* Cato's second do remember it : therefore wilt thou [that] wee * repeat *l* the scond booke of morall disticks ? *T.* It is too long for this houre. *P.* Why so ? *T.* Because * wee are to play bookes of Cato. * it somewhat, that wee may exercise our bodie * to be played to us * to preserve our health. *P.* Let us then say a little. * for health the third booke, which is most short. *T.* But to bee preserved. *P.* I will [have] a Judge. *P.* *Solomon* is at hand who doth follow nice for that purpose. *T.* * *Solomon* *p* wilt thou then heare us ? *S.* * therefore *Solomon* What are yee about to say ? *P.* The third *p* wilt thou. booke *p* will you ?

q by course, or one course after another.
* to wit. * you may not erre.

s either one, or other.
ss judgement.
s how oft either doth misse. s and then refer them, or it. x what shall bee done, or what then?
* Hec will. * the premium. y it shall seeme fit. * a witnessse for us. z I alone like the course passing well. * very greatly of me, or I like it well. * will you also your stickings to bee noted? e millings.
* upon. * will.
d marke. e hold my booke. f shall I not begin? g meet. b I have provoked thee. * of.
* thou say negligent- ly. h to understand this little booke written in verse. i beare away. m most wel- come, happy, or pleasant. k to life. n instruct, or adorne with instru- ctions. * neither cease, or bee not weary to learne.

booke of morall disticks. s. Will yee not say by q courses one after another? T.
* Verily, either of us his owne disticke. S. But O boyes * (doe not deceive your selves) I will not heare you as a Judge. P. Why not? S. Lest peradventure s one of the friends bee offended by my ss sentence. T. In what then wilt thou bee a helper unto us? S. I will note diligently in a little paper, t the slips of either: u afterward yee shall refer them to [our] master. T. x What will I be then? S. * He shall adjudge the victory and * the reward to whethery it shal be thought [right]. T. Thou then shalt bee onely * our witnessse. S. I meane so: indeed z the rea- son seemeth to mee very good. P. It is ap- proved also * very much of mee. S. But one thing remaineth. P. What is it? S. * Will ye have also your stammerings noted, be- sides your manifest e slips. T. So the lawes of our master * concerning this matter doe * require. S. Give me the booke into [my] hand, that I may d observe more certainly. P. e Hold mine. T. f Shall I begin? P. It is g equall, because h thou hast beene pro- voked * by me. T. Solomon heare (I beseech thee) diligently. S. But take heed, that * thou say not negligently. T. O Reader whosoever [thou art, which] doest desire k to know this verse.

Thou shalt / beare [in minde] these pre- cepts which are m most * profitable to good living.

P. n Furnish thy mind with precepts, * and cease not to learne,

For

For the life without learning is *p* an image *p* a picture: a man without learning is like a dead man.

T. Thou shalt *q* reap many commodities: but if thou shalt despise this *r* verſe,

s Thou shalt not [neglect] me *t* the writer, but *u* thou shalt neglect thy ſelfe.

P. When thou liuest *x* rightly, care not for the words of evill men:

It is not ** in* our power, &c.

So they proceed even untill the end of the third booke.

without learning is like a dead man.

q beare away, or get much commodity.

s thou thy ſelfe despise.

t the Author of the booke. *u* thou shalt be the loifer.

x well. ** of* our arbitrement.

The 35. Dialogue.

Porrell. Macard.

O Macarde, I a congratulate ** thy* returne, when returnedſt thou from the countrey? *M.* Yeſter-day, *b* after noone. *P.* thee. *b* after the What [did thy] mother? *M.* As ſhe had ** ta-*ken me with her, ſo ſhe brought me back. *P.*

Came ſhee not ** on* horse-back? *M.* Yes in-*deed*, ** and* on an ambling horſe. *P.* But *d* thou? *M.* What doſt thou aske? *P.* Was not the labour of the journey *g* troublesome to thee? *M.* No way *b* was hard to mee [my] returne into the Citiſe was ſo pleasant: what doest thou aske? I would not come ** on* horse-backe. *P.* How far hence is your farme? *M.* Four miles, and theſe not very long.

P. Bug

** I am glad for thy returne. * returne to*

noone.

** led.*

** in, or on horse.*

** and truly ambling.*

** What didſt thou?*

** I was to her from*

her feet, or a foot-

boy. g wearisome, or

g grievous. b hath been-

into the Citiſe was ſo pleasant

: what doest thou aske?

** as a horſeman.*

** how far is your vil-*

lage distant from

hence?

* hast thou not remembred thy promise?

* art thou returned? * how much of grapes? * how much, what store? *is* a hand-basket. *s* Therefore for thee alone.

* so very little store? *or* weakness?

q of my weake body. * had. *r* as much as an Asle can beare, * did permit mee easily.

s O that I had beene present. * me to have beene present.

* exceedingly.

* of a good minde.

* at the country.

* a most ample.

* sufficiently, or largely.

* things wished.

* to us.

* little basket.

* as yet.

* I desired also.

* your mother most deare unto mee,

* a thing most acceptable to her.

* Therefore let us

goe,

to our house,

and there we will

have a good

and comfortable

and quiete place

to rest us.

and then we will

have a good

and comfortable

and quiete place

to rest us.

P. But now enough concerning [thy] returne: let us now doe another thing: *m* hast thou beene mindfull of thy promise? * or hast thou returned emptie? *M.* I have brought * as many grapes as I could. *P.* Therefore * how many? *M.* *s* A little basket. *P.* Alas a little basket, *o* for thee then alone? *M.* Yea for us two. *P.* What * so little [a basket] for two? *M.* I could not beare any more for the *oo* strength *q* of my little bodie: If so be that I had beene strong, I would * have borne *r* the burthen of an Asle; for my mother * suffered mee willingly. *P.* *s* How would I * that I had been present? *M.* I and my mother have desired thee *t* much: but bee * of good cheere, shce left a servant * in the countrie, which will come lorden with * a very great basket, then shce will give thee * plentifully. *P.* Aha, my *Macard*, now thou speakest * as I wish. *M.* Let us goe home * to our house, tho: I shalt see our * basket full * stil as I hope. *P.* O pleasant head! for * I also desire to go to salute * your most deare Mother. *M.* In-truth thou shalt doe * her a very great kindness. *P.* * Let us go then.

The 54. Dialogue.

Antonius. Bernard.

WHAT doest thou a muse on here a study, or thinke en-
lone? **B.** I * bewaile my miserie. **A.** * deplore, or lament.
c What miserie doth * troubl thee? **B.** * Ho (wretch that I am) see wee have changed
our fforne, * and I have no money b where
with I may buy mee booke. **A.** Doth not
thy father give thee? **B.** i In trut he giveth
[mee] sometimes, but over sparingly. **A.** Hee is then k covetous. **B.** It doth not fol-
low. **A.** What then doth hinder [him] that
he doth not m allow thee money? **B.** Po-
vertie; * moreover, when h aske, hee doth
marvell * that we have need of so many
books. **A.** p No marvell, especially sith hee
is poore; but in the meane time * bee
of good cheere, * and doe not r afflert thy
selfe, I pray thee, I will doe my indea-
vour that my father may helpe thee: for
t hee giveth willingly to the poore, espe-
cially to those whom n hee knoweth x to
bee studious * of good learning. **B.** * O
happie I, if God shall helpe me by thy di-
ligence. **A.** I hope he will helpe c thou in
the meane time beseech him diligently * that
he may incline my fathers minde towards
thee. **B.** Thou * advise st me well: for (as I
have heard oft times * of the holy Sermons)

* hath so.
 * my Anthony farewell. * who hast restored courage, or heart unto mee.
 * is needfull to thee.
 * two teupences.
 id. supra. * there would be abundantly to mee in the present.
 * perceive the divine helpe to morrow, as I hope.

it is God alone, who doth governe and direct the hearts of men. A. The matter * is even so. B. * Farewell my *Antbonie*, * thou hast revived mee. A. Thou also *Bernard*, farewell : but tell mee, I pray thee, how much money * thou hast need of ? B. If I had * two shillings, * I should have plentifully, for the present. A. Hold thy peace, thou shalt (as I hope) * see to morrow the helpe of God.

The 55. Dialogue.

Philippine. Vultherius.

* hot-houses. * what
thicker?

* Who is to bee
souad ? * sharpe. * I
chuse rather to warm.
* but.

* bee warmed.
* vapors. b oven. e do
sinnoy my head to me.
* I have bad enough.
* I labour easilly of
my head.

* beare, or abide the
inconveniences.

Wither goest thou now ? V. Into the * stove. P. * Whereto ? V. Is this to bee asked ? doest thou not feele the cold ? P. aa Who is there which doth not feele it now, sith it is so * bitter ? But * I will rather warme mee in the kitchin. V. * Yea but [our] master hath forbidden it. P. I am not ignorant [of it] but I will aske leave. V. Why wilt thou not * warme thy selfe in the hot-house ? P. The * fumes of the b furnace doe e trouble my head, which * is otherwise weake enough : whereupon it comes to passe, that * I am soone troubled with the head-ake. V. I have also been so sometime : but I have accustomed my selfe by little and little, to * endure the discommodities

discommodities of the hot-houses. *P.* And I (as I hope) shall accustom me selfe : but it is bettet ^{*} to doe that in the ^{*} afternoone-times, what that so great a heat shall ^{*} abare. *V.* But now ^{*} there is no time to play the Philosopher here any longer, now my teeth ^{*} e doe chatter with cold.

- * that to bee done.
- * afternoone-hours, or houres of the afternoone.
- * wax small againe, or flake.
- * time is not.
- * doe chatter to mee, e doe hack in my head with cold.

The 56. Dialogue.

Stratanus. Theobald.

WHAT trees are there in your ^a or-chard? *T.* Wee have an orchard *b* neer the city, in which are pot-herbs which we eat daily; there are *c* besides two orchards in our grounds, *d* set with divers trees. *S.* What *e* pot-herbs are in your ^{*} orchard? *T.* My mother ^f can answer better concerning fthis, for she ^{*} is there oftentimes either *b* upon the occasion of sowing, or of weeding, or of gathering something. *S.* But ^{*} yet tell me some names of ^{*} hearbs. *T.* It would ^{*} do thee little good to rehearse the names unto thee, unlesse thou sawest the things themselves: but let us goe therefore *k* unto the thing present. *S.* *l* Mayest thou goe when *m* it pleaseth thee? *T.* I may indeed, my mother ^{*} giving me leave. *S.* *n* Of all love cause that she may *o* give thee leave: but of that

^a garden. ^b in the suburbs of ^c the Citie. ^d furthermore.

^e planted. ^f herbs to bee eaten. ^g garden.

^h fthis thing. ⁱ s conversant.

^j for to sow. ^k for to cause.

^l neverthelesse. ^m pot-hearbs.

ⁿ profit little, or final-
ly availe. ^o to the orchard it
selfe to see the hearbs.

^p Canst thou?

^q thou listest, or it

listeth thee. ^r per-

mitting. ^s Of all good

fellowship get leave,

^t let thee gue.

* take me as a companion to thee. * readily, & tarry for me, & by and by. * signify, or report to thee.
 2 God direct.
 * God turne it well.

condition, that thou * take me with thee for thy companion. T. That shall be done most easily : onely q expect me here ; I will returne & straightway. S. What if she be not at home ? T. Yet I will * bring thee word a gaine hither. S. t * God speed thee.

The 57. Dialogue.

Prepositus. Caulonius.

* I have received to day. * if peradventure there be any need to thee. * I have the greatest thankes to thee. * thou doft offer mee freely a kindnesse of thine owne liberalitie. * how oft doth any one tha? * there to be very few. * benefis. * it is not a small benefit, which commeth from the best will. * boun-
 ties, mercies, graci-
 ous kindnesse, or
 goodnessse, or gifts.
 b. God grant.

* us.

I meditation.

* proe by experi-
 ence his bountie more
 oft.

a I Have this day received money from my father, * if perhaps thou have any need. C. I have no need now : but notwithstanding * I give thee most heartie thankes, that thou in thy liberalitie, * offerest me a kindnesse of thine owne accord : For * where is one of a thousand that will doe that ? P. I beleevē * that there are very few, yet thou hast provoked mee not once by thy * kindenesse. C. Those have been so small, that they are not worth rehearsing. P. * It is no small kindnesse which is done of speciall good will. C. I wish that wee could so weigh the * benefits of God towards us, as we are wont to esteeme the kindnesses of men. P. b Hee grant that wee may exercise * our selves in that cogitation both more often, and more diligently. That indeed is necessary, if wee

The

The 58. Dialogue.

Faten. Barbarius.

WHAT dost thou? *B.* I write. *F.* What dost thou write? *B.* I ^{*} write out * our Masters dictates. *F.* What [dictates]? *B.* Yesterdays. *F.* What, wast thou not present? *B.* Yea, I was present, but I could not ^{*} follow our Master ^d dictating. *F.* What hindred thee? *B.* Because I sate not ^e commodiously enough. *F.* Thou ^{*} camest then ^{*oo} late. *B.* That is it. *F.* ^g Give me thy ^{*} commentarie, I my selfe will write ^b for thee. *B.* ^{*} What shall I gain by that? *F.* I shall write them sooner than thou, ^{*} we will after play together as our master hath granted: give mee (I say) thy little booke. *B.* Truly I would doe it willingly, but I dare not. *F.* What doest thou feare? *B.* The ^{*k} expresse charge of our Master. *F.* What ^l expresse charge ^{*} doest thou tell me of? *B.* Doest thou not know ^{*} that hee hath forbidden ^m that no man write ^{*} for another without his ^o permission. *F.* I doe ^premember that well, but ^q how shall hee know this? *B.* Doest thou aske ^r when our master shall ^r exact an ^{*} account of our writing ^{*} that hee may amend it; ^s then I shall bee catched, for hee knoweth ^t my hand: ^u moreover, we must ^w writing. ^x besides.

^{*} Write downe, or coppie out. ^{*} the readings, notes, or expositions, of our master. ^{*} attaine to. ^c write so fast as our master spake. ^d speaking, or reading to us. ^e handisomely. ^{*t} thou hast come. ^{*m} more late. ^g teach mee. ^h to note-booke. ^{*t} to thee. ^{*} what gaine shall I make ⁱ ^{*} after wee will play. ^{*edict.} ^k the prohibition, or expresse commandement. ^l statute. ^{*} dost thou shew me? ^{*} him to have. ^m lest any man. ^{*} to another. ^o leave. ^p remember it well. ^q from whence? ^r require a straight account. ^{*} reason. ^{*} for the cause of amending. ^s I shall bee catched then, ^t my

* it is to bee deceived * neither deceive, neither must [wee] lie.
 [of us] E. Wee are forbidden both of them by the
 y what shall I. Word of God. B. y What then should I an-
 * deny mee to have swer to our master, when hee shall * denie
 written. that I writ those things? F. I hope the mat-
 * goe forth, or fall ter will not * come to that. B. I will not a undergoe so great a b danger c for thy hope.
 out so. F. Ah thou art too fearfull : thou wilt ne-
 a adventure. ver d * gaine ought. B. But peradventure thou [art] more bold. F. Write thou there-
 b perall. fore * as much as thou wilt : I berake my
 c because thou hopest selfe to play. B. I pray thee, goe thy way : I
 well. had written out one page, * if that thou
 d get any gaine. hadst not interrupted mee. F. But in the
 * doe [any] thing. meane time e wee profit somewhat, whilst
 * how much thou, we talke in Latine.
 &c.
 * but that thou inter-
 rupted, or troubled
 mee.
 e we get some good.

The 59. Dialogue.

Barthine. Probus.

* Hath, or doth thy I S thy father come to this dais a market?
 father ? &c. P. * He came to me to day b in the mor-
 a mart. ning, * when as I was rising out of my bed.
 * hee talked with me. B. Askedst thou nothing of him ? P. Yea,
 b. arly in the morning. money. B. And * did he deliver it [thee ?]
 * when as yet I rose. P. * I presently. B. How much * I pray thee ?
 * he hath numbredit ? P. * Twentie pence. B. O strange ! twentie
 * in prefence. pence ? e how comes it to passe, that he dare
 * I beseech thee. f commit so much money to thee ? P. Because
 * Two shillings. he

he knoweth mee to be * a good husband; sith * a thrifty dispenser,
 that * I alwayes render him an account, even or wary disposer.
 unto a farthing. B. But peradventure ^b thou * I give him ever.
 obtainedst it hardly. P. Yea most easily, ^b thou hast got it,
 * and indeed with thankes. B. * O ⁱ gentle * and so.
 father ! P. Indeed most gentle. B. But * O milde parent.
 that we may come to the matter, what wilt ⁱ courteous, kinde.
 thou doe with ^k that money ? P. I will buy ⁱ necessities.
 booke and other ⁱ things necessary for mee. * give mutually some
 B. Canst thou * lend mee some ? P. I can, to mee.
 if so that thou needest. B. Vnlesse I nee-
 ded I would not aske. P. How much wilt * have.
 thou * receive of mee ? B. * Fippence. P. * five pence.
 Take it. B. O ^m friendly heart indeed ! ^m hear & freindly in-
 P. Hee is not a true friend, who doth not
 helpe his friend in time, * if so be that hee
 have ^o whereof he may helpe him. B. A true
 friend (as it is in the proverbe) ^p is seene in
 a doubtfull matter. P. When wilt thou ^q * if notwithstanding,
 repay it ? B. As soone as my father shall
 come into this citie. P. When doest thou
 hope * that he will come ? B. ^s In the next ^o from whence.
 market, to wit, at the eighth day of October. ^p is knowne, or tryed.
^q restore that bor-
^r owed, or lent.
^s At the next mart.

The 60. Dialogue.

^a *The under Master : the
 b Scholar.*

^a the under
 Schoolemaster.
^b the boy, childe.

AT what a clock * didst thou awake ^c to * hast thou awaked,
 day in the morning. P. Before day : I ^c this morning.

* at what hour.
 * raiser up of the
 scholars. * hee knocked, or beat upon the
 doore of my chamber
 earnestly. * with his
 voice lifted up. *k* Tel
 mee. * I thou didst.
 * untill thy breakfast
 ended.
m awaking.
n stomacher.
 * bench.
p slops.
q nether-stocks.
r I put on my shooes.
s stomacher.
t hose-garter.
u girded.
 * I fittid my cap
 to my head. *x* my
 little cap.
y having gone forth.
z I washed together,
 or rinsed.
 * I all to washed, or
 washed cleane.
 * a signe.
a we are called to
 prayer.
aa with the little bell.
b it is come together.
c from the cooke, or
 boy in the kitchin.
d we eat our breakfast.
e *triclinium*
 a dining-chamber
 with three beds to
 rest on after meat.
 * noyse.
f foolishly.
 * idle words.

know not * at what a clocke. *P*. Who a-
 waked thee? *P*. The weekly * caller came
 with his lanterne, * hee knocked earnestly
 at my chamber doore, one opened [it] the
 * Caller lighted our candle, hee called upon
 us * with a loud voice: all awaked. *P*. *k*
 Shew mee in order / what thou hast done
 from that time, * untill after thy breakfast:
 yee boyes attend diligently, with eares and
 mindes, that ye may learne to imitate this
 your schoole-fellow. *P*. I *m* awaked, rose
 out of my bed, I put on my coat with my
a doublet, I sat on the * low seat, I tooke my
p breeches and my *q* stockings, *r* I put on
 [my] shooes, I tyed my breeches to my *s*
 doublet with points, I tyed my stockings
 with my *t* garter upon my legs, I *u* girt
 mee with my girdle, I comb'd my head dili-
 gently, * I put on *x* my cap, I put on my
 gowne: afterward *y* going forth of my
 chamber, I went downe beneath, I made
 water in the court at the wall, I tooke cold
 water out of the bucket, *z* I washed my
 hands and my face, * I washed my mouth
 and teeth, I wiped my hands and my face
 with a towell, in the mean time * a warning
 is given to prayer *aa* with the lesser bell, *b* we
 come together into the private hall, we pray
 together, wee take our breakfast from the
c kitchin servant in order, *d* we breake our
 fast in the *e* dming-chamber, sitting and
 quiet without dinne, without * stirre, I ad-
 monish them friendly whoni I heare prat-
 ling *f* fondly, or speaking * idly, or also
g playing

g playing the wantons ; b I gave up unto g behaving themselves
 i monitor [the names of them] who obey wantonly.
 not [my] admonition, that hee might note b I carried up their
 them. *Ped.* * Was none set over you, i observer.
 whilst you did breake your fast ? *Pu.* m * did none rule over
 Yea the Vther. *Pæ.* What did hee in the you, or look to you.
 meane time ? *Pu.* Hee walked n through m the third master.
 the midst of the Hall, holding a booke in n in the midst of the
 his hands, and o in like manner admoni- o also. p the talkers,
 shing the monitor, that hee would note p or pratlers.
 them that pratled fondly. *Pæ.* q Is it not q may no word bee
 then lawfull to utter any word at that spoken then ?
 time ? *Pu.* Yea, it is lawfull, but they r at r only.
 least are wont to bee noted, who doe talke
 long and in many words, fondly and with-
 outs any fruit : But * all may use pleasant s any good, or profit.
 speeches among themselves, of good and * it is lawfull to all to
 honest things, so that nevertheless it be handle or use.
 done modestly, without u cry or contenti- u clamor.
 on. *Pæ.* Thou hast satisfied mee hitherto,
 thou shalt x tell the rest after dinner, except x shew the other
 some businesse y shall fall out in the meane things.
 time : let us goe now into the Hall to din- y shall happen, or
 ner, * lest [our] master stay for us. *P.* I come between.
 heard the z warning to bee given even now. * that we be not in
 delay. z signe, or bell.
Pæ. It is given very fitly.

The 61. Dialogue.

The a under Master: the b Boy.

a the master.

b the scholar.

WHere c endedst thou thy narration
 before dinner ? *Pæ.* O master when

c didst thou end.

* put an end to.
 & thou diddest inter-
 rupt mee, or trouble
 mee.
 e of eating our break-
 fast.
 f the signe af. er.
 * signe.
 g rollis, or bils.
 * recited.
 h according to the
 manner.
 i they who are absent.
 * callers of the names.
 j rollis.
 m the heald master
 doth ascend.
 n his pue, or seat.
 o prayeth.
 p Get you.
 * forme, or seat.
 y come together.

q seat.

r by threes.
 s distinctly, or
 plainly.
 t give.
 u more ignorant.
 x by threes.
 xx by heart.
 y reading, or saying,
 or obseruing.
 z require.
 a the meaning of the
 words.
 b give commande-
 ment namely.

I would * have made an end of my break-
 fast, d you troubled me. *Pedago.* Goe on
 therefore to shew the rest in order. *Pu.*
 Whilst wee made an end e of breaking our
 fast, f the latter publike * warning is gi-
 ven : every one takes his] booke, wee goe
 into the common hall, g the catalogues of
 every forme are * called h after the cu-
 stome : they who are present, doe answer to
 their name, I also answered, i the absents are
 noted in the catalogues by the * Nomencla-
 tors themselves : the calling of the j bils be-
 ing ended, m the schoolemaster doth goe
 up into the n pulpit, that he may pray ; hee
 doth command us to be attentive, and then
 hee o doth pray publikely : when hee hath
 prayed, oo Betake ye (quoth he) your selves
 every one into his owne * auditorie : all p
 meet together, I also come with my schoole-
 fellowes, I sit in my place, the master doth
 inquire of the absents, afterward hee sitteth
 in his q chaire, and commandeth the writing
 of the author to bee pronounced ; wee pro-
 nounee r three and three s with a cleare
 voice, as we are wont daily : Then hee com-
 mandeth that we t render the interpretation,
 some of the u ruder doe read one by one, o-
 ther s of us doe repeat x three and three, and
 thatt x x without booke, besides him which
 goe yh before us in order y [repeating] the
 verft words of the author : At length [our]
 ma er doth z exact the English a signifi-
 cation of the words, the more learned scho-
 lars, whom hee b doth command by name,
 doe

doe answer : I also being commanded by him doe answer : *Al.* they doe command *Al.* they are commen-
 [those] who have answered well, *d* of the ded. *d* of which number.
 number of whom I (which *e* bee it spoken *e* that I may speake
 without bragging) was one : afterwards he without boasting.
 commandeth the severall parts of speech to *f* to the Grammaticall
 bee handled in order, according *f* to the rea- reason, or manner, or
 son of Grammar : last of all, hee doth pre- rule.
 scribe openly, what is to be repeated after
 dinner ? * eight of the clocke being heard, * the eighth houre be-
 hee commandeth prayer, which being en- ing heard : or when it
 ded, hee admonisheth that we doe our office bath strucke eight of
 diligently, at length hee doth *g* dismiss us : the clocke,
 * as he looketh on us we goe forth in order, *g* make us to bee sent
 and without noyse, and wee depart being *h* away.
 merrie. Master have I satisfied you ? *Pæ.* * he looking on us.
 Yes & most abundantly. *Pæ.* Doth it please & most fully.
 you, that about supper time, I doe the same
 / concerning the other actions of this day ? *I* of the rest of the
Pæ. There shall bee no need, for I have actions.
 heard thee *m* enough at other times concer- *m* sufficiently else-
 ning those things, which are done in * the where.
 hours of the afternoone. *Pæ.* *n* Will you * afternoone hours.
 any thing besides ? *Pæ.* Is it not time * to *n* will you not any
 goe into the common hall to the singing of * of going.
 the Psalmes ? *Pæ.* It is time. *Pæ.* Goe then.

* the child.
 * art thou there
 Charls.
 & come hither.
 * present.
 & present.
 * the sub-doctor te-
 cheth them still.
 & But thou.
 & said, or repeated.
 * now. & thy lesson,
 or the text, or words
 of thy lesson.
 f Whether well
 enough.
 * enough.
 & head master.
 & it hath well.
 & there is one thing.
 & what that thing is.
 n It is to bee
 thought of thee
 oftentimes.
 n both wit and me-
 morie so happy, or
 good wit and remem-
 brance.
 o hath given mee all
 things.
 p repeat, or rehearse
 some chiefe benefits
 of him. q that our
 heavenly father.
 r parents being good,
 wealthy, well dispo-
 sed. s afford.
 * copiously, or abun-
 dantly.
 s the greatest feare.
 * doe care.
 x instituted, or tra-
 ined up.

The 62. Dialogue.

The Master : the ^a Boy.

O Charles & art thou * there ? Pn. Ma-
 ster I am & here. Pa. What doe thy
 two schoole-fellows ? Pn. * they are taught
 as yet of the sub-doctor. Pa. & But hast thou
 d pronounced * already the e context of thy
 lesson, against to morrow morning ? Pn. I
 have pronounced it. Pa. f And hast thou
 done it well ? Pn. * Very well thankes bee
 to God. Pa. Who heard thee ? Pn. The
 & Schoole-master. Pa. i It is well, but & there
 is a thing that I will admonish thee of.
 Pn. I desire earnestly to heare / that. Pa.
 m Thou must think very often, how much
 thou owe to God the giver of all good
 things, who hath given thee n both wit and
 such an happie memorie. Pn. What doe I
 not owe unto him, who o hath given mee
 all things ? Pa. p Tell some of his chiefe
 benefits, even as I have taught thee some-
 times. Pn. q That heavenly Father hath
 given my body a soule, life, good minde, r
 good parents, rich, noble, well affected to-
 wards me, and who do not only s minister *
 plentifully unto mee all things necessarie to
 this life, but also (which is s far the greatest)
 * doe [provide] that I may bee x instructed
 so

so diligently in * good learning and y good * good letters.
 manners, that nothing γ is to bee required γ the best. α can bee
 further. *Pæ.* Thou hast spoken all these
 things α truly ; but thou hast pretermitted α very truly.
 one thing, which is a singular benefit of
 God, doest thou know what it is ? *Pu.* b b let me bethinke my
 Suffer mee to thinke a little upon it. *Pæ.* c c take thee time
 Thinke * at thy leasure. *Pu.* Now I re-
 member : but for the greatnessse of the mat-
 ter I know not in what words d I can ex-
 press it. *Pæ.* e Neverthelesse tell me in what
 manner thou canst. *Pu.* f I thinke againe
 and againe. *Pæ.* Say at length. *Pu.* The
 benefits of g the best and greatest God to-
 wards mee, are h innumerable, in bodie, in
 minde, i in externall things : * but none
 can k either bee uttered or thought greater,
 than that hee hath l given freely his onely
 begotten sonne to mee, who hath redeemed
 me most miserable sinner m and captive un-
 der the tyrannie of Satan, and being n de-
 stinated to eternall death, and that by his
 owne death, the most cruell of all, and o *
 most ignominious. *Pæ.* Thou hast spoken
 * very fitly, and almost * in so many words,
 r as I had taught thee at other times : s But
 hath God * granted this so great a benefit
 u to thee alone ? *Pu.* x No truly. *Pæ.* To
 whom besides ? *Pu.* To all * whosoever
 shall beleeve the Gospell faithfully and
 truly. *Pæ.* Goe to, * cite the place out
 of the Gospell of *John* a to that end. *Pu.*
 God so loved the world, that hee gave his
 onely begotten son, that b every one who
 be- c but shew mee.
 d I thinke seriously,
 e or I am studying of it.
 g why is best and
 h not to bee numbered.
 i in outward matters.
 l given mee freely.
 m and a bond-slave,
 n ordained, or ap-
 o pointed.
 p most reproachfull.
 q * chiefly ignomini-
 u ous.
 r * aptly enough.
 s in how many.
 t as I otherwhere
 h ad, &c.
 u whether or no?
 v performed.
 w to thee onely.
 x not at all.
 y as many as, or how
 z many soever.
 z to that your pur-
 o pose.
 b whosoever.

* may not perish, but have.

d might.

* by him.

f that believeth not.

* now.

b is the condemnation.

* Hitherto enough.

f this may suffice

hereof,

b of whom are.

* had come.

f mayest grow.

m in his knowledge.

m proceed merrily.

* cause to succeed.

believeth in him * should not perish, but have eternall life : for God sent not his sonne into the world that he should condeme the world, but that the world d may be saved e through him : He that believeth in him is not condemned, but f hee that doth not believeth is condemned * alreadie, because he hath not believeth in the name of the onely begotten sonne of God : And h this is, &c. P.e. * i And these thus farre : but k whose words are these ? P.u. Of Christ himselfe, speaking of himselfe. P.e. Whom doth he speake unto ? P.u. he speaketh to Nicodemus who * came unto him by night. P.e. Christ himselfe our onely Saviour grant that thou l mayest profit more and more m in the knowledge of him. P.u. I hope hee will doe it. P.e. Therefore n goe on cheerfully, as thou hast begun, which God o prosper to the glorie of his owne name. P.u. I pray so too. P.e. Let us goe to supper.

The 63. Dialogue.

* thou dost study ne-
ver.

* learned.

b shall be done, or
shall come to passe.

* processe of time.

* God-helping.

* right well.

The Monitour : the Boy.

a **T**Hou never studiest : when wilt thou be * a scholar ? P. That b will be in * progresse of time, * by the helpe of God. M. Thou sayest * well, yet in the meane time

time *c* thou must labour. *B.* But I am not a *f* plowman. *M.* Yea doest thou *g* laugh? *b* as if to labour, were the same thing that it is to plow. *B.* I know * that it is not the same. *M.* Therefore why answeredst thou so? is not that to laugh? *B.* And *k* to laugh is * not evill, sith it is natural to all men. *M.* Dost thou *l* goe on to triffe? *B.* That which I have said is true, and [to speake] the truth is not to triffe: why doest thou reprehend mee *n* undeservedly? *M.* o I reprove thee * justly. *B.* By what right? *M.* Because thou art not ignorant [* that this word *j* *ridere* to laugh, * is usuall for *irridere* [to mocke] and nevertheless *p* thou takest it so, as if I speake of laughing. *B.* If I *q* defend my cause, what evill doe I? *M.* * Doest thou then goe on to bee *r* stubborne? Indeed thou shalt be noted *s* in earnest. *B.* My *Mar-* *time*, I pray thee be not *t* angry at me. *M.* I am not angry, but I doe my *u* dutie. *B.* But heare I pray thee. *M.* x What shall I heare? thy trifles? *B.* Heare I say, * I will not lye, *M.* speake briefly: * I have busynesse elsewhere. *B.* First of all * when thou admonishest me, I was not idle. *M.* * What then? if thou didst nothing, *c* wast thou not idle? *B.* I was not, if * *cc* I may speake, by your leave. *M.* How can *d* that be? *B.* I will tell thee, although *e* thou thy selfe understandest this better than I: I did nothing, *f* as it did appeare, but notwithstanding I did thinke of some good. *M.* *g* Declare that unto mee. *B.* When thou makest verses, thou *h* doest

e it is to bee laboured of thee. *f* a tiller of the ground, plow-boy. *g* make a jest. *b* as if it bee all one to labour and to plow. * it not to bee the same thing. *k* it is no evill to laugh. * not an evill thing. *l* goe forward to speake trifles. *n* without cause. *I* finde fault with thee justly. * by right, or rightly. * this word, &c. * to bee. *p* thou takest it so. *q* maintaine. * therefor proceedest thou forward, or obstinate. *s* in good earnest. *t* offended against mee. *u* office. *x* What should I heare. * I will lye nothing. * there is busynesse to me otherwhere. * I was not idle, when thou hast admonished. * What therefore, *c* whether or no. * I might have said. *cc* I may speake without offence. *d* this be. *e* thou knowest it better than I. *f* as it might have beeene thought I did. *g* shew me how. *b* studiest, or me-thinkest.

* too acute, or sharpe.
 * too wise for thy
 yeares. * that age.
 & thou thinkest, thou
 wast not idle. * in re-
 gard of thy selfe.
 * might come be-
 tweene the meane
 while. m finally.
 M. dost thou not
 confess? o it hath
 beeene. p to bee in
 idlenesse. q in very
 truth. * I desire no-
 thing in that. * r I
 passe not for that.
 s with an intent to
 mocke. * minde. * of
 mocking. t I speake
 merrily. * by talking
 in a few words. xwho
 can teach thee much.
 * of whom.
 * with thee. z what
 wilt thou gather
 thereof. a sith that.
 b I have done nothing
 amisse, or not tres-
 passed, so farre as I
 know. e honest, in-
 nocent. * open. d have
 knowne. * icene
 thee. * I give thanks
 to thee.

meditate long oft times, as if thou wert idle,
 although thou art never lesse idle. M. Thou
 art * s over wittie for * thy age: although
 & thou wast not idle * to thy selfe, (as thou
 sayest) nevertheless they who saw thee,
 can judge otherwise. B. But I was alone.
 M. True; but some * might have come in
 the meane time: m To conclude, Al. thou
 doest not confess thy fault. B. If there was
 any fault, o it was in that, because I seemed
 to thee at the first sight p to bee idle, when I
 was not q indeed. M. * r I am satisfied for
 that, but what doest thou answer concer-
 ning [thy] mocking? B. Certainly I said
 nothing s with a * purpose * to mocke. M.
 With what [purpose] then? B. Beleeve me,
 t I did jest. M. To what end? B. That I might
 learne something * by talking a little. M. I
 am not he x * by whom thou canst be taught
 many things. B. Yea, I have learned oftentimes
 much good * of thee. M. z What wilt thou
 coclude at length? B. That thou pardon
 me, a when as thou seest, b I have not any
 thing offended with an evill minde, that in
 truth I know. M. Goe to, I pardon thee, be-
 cause thou seemest to me to be c sincere and
 * plaine, neither d have I * knowne thee as
 yet to bee a lyer. B. O most sweet Martine
 * I give thee thanks.

The 64. Dialogue.

N. O.

Dost thou then go into the country? *But* dost thou go *away*. *for* that I am sent for. *art thou* never about to returne? *when* goest thou? *wilt thou*, &c. *To* morrow day. *wilt thou*? *I* must needs. *me* wretch! *a* fellow to studie with. *heart*, or courage. *fellow*. *i* know be can. *I* can hardly looke for it. *trouble* thy selfe so greatly. *for* neither, *p* our good will shall not decay. *the* letters, which shall passe betweene us, *what* power will they be of. *r* them to be about to have. *s* desire one of another. *like* to bee true. *mitigated*, or lessened. *cease* from weeping. *y* saiest thou so indeed? *me* to be touched. *z* to grieve less. *a* what wouldest thou doe?

O. I am compelled to go, *b* to wit, being sent for of my father. *N.* *c* Wilt thou never returne? *O*. No, I hope. *N.* *d* * When art thou to go? *O.* * To morrow, as I thinke. *N.* *f* Dost thou then leave me so? *O.* *g* It is necessary so. *N.* * wretch that I am! where and when shall I finde such a friend? *i* such a companion in my studies; *O.* Doe not grieve, bee of good * cheare, God will give thee a better *l* [companion.] *N.* Truly *m* hee can I know, but *n* I can scarcely hope for it. *O.* I pray thee, doe not *s* affiſt thy ſelfe ſo much: * for *p* our friendſhip ſhall not die by this ſeparation of our bodies, but rather it ſhall grow more, and being abſent in bodie we ſhall be preſent in minde: what *q* the E- piſtles, which wee ſhall ſend to and fro, how great force doest thou hope *r** that they will have? what? that by that *s* muſtall longing our love ſhall be made more pleasant. *N.* All things which thou ſayest are * very likely: but in the meane time my griefe is not *u* af- ſwaged. *O.* Ah, *x* repreſſe [thy] teares. *N.* I cannot for griefe. *O.* *y* Dost thou even ſo? doſt thou thinke * *z* that I am touched with leſſe griefe? but *a* what meanest thou? wee

* the divine will.
 * gather up thy spi-
 rits. & chearefully.
 * in moe [words.]
 * O how sorrowfull a
 divorce.

must obey * the will of God. Now I pray thee * recover thy selfe, and rather prepare thy selfe to sup & merrily, we will talke together * more fully, after supper! N. * O what a heavy parting [is this ?]

The 65. Dialogue.

Meffor. Valens.

* Hast thou not remembred our master a to admonish us to often. b naughty company. c in other places, or at other times. & carelosly. d these admonitions. e that thou attend, or mark. f beware, or be warned. g deceiver, or counseler. * may I take heed. i marred, or spoiled. * by the contagion of him. k infection. l thou knowest him very bad. * the worst. m willingly. * on every side. n to wit. * thee to have that thou maiest give him, and to give him, &c. o freely, or frankly. p coundel me to doe. q perswade me to doe. r speake thus to him.

REmembrest thou not that our master is wont to admonish us so often, of flying b lewd companions. V. Truly I remember it well. M. Notwithstanding thou usest his admonitions & otherwhile & negligently enough. V. Wherein doe I seeme to thee to negle & d them. M. I will tell thee, so e that thou heare attentively. V. Speak I pray thee, I will heare most attentively. M. Wilt thou never f take heed so thy selfe of that g impostor. V. Why * should I take heed. M. Lest thou be i corrupted * by his k contagion, for l thou hast knowne [him] to be * a very lewd fellow. V. But I doe not follow him m of mine owne accord; he commeth to me * every where. M. n Verily because he knoweth * that thou hast something to give him, and that thou art wont to give him p willingly and often. V. What then doest thou q perswade me to doe. M. r Say once

once and in good earnest, and as it were with an angry minde : O friend, what wilt thou? why doest thou follow me every where? all doe *s* cry out * that thou art a very naughty boy, and * for that they will not bethy companions : O therefore let me alone hereafter, I pray thee, lest I be beaten openly with rods, for thy sake. *V.* What *t* if hee will answer *u* any thing against [it]? *M.* *x* Break off his speech, and * get thy selfe away *y* speedily. *V.* *z* I give thee thanks, that thou haft admonished me so faithfully.

s complaine. * thee to be the worst. * therefore. *t* if hee shall reply againe. *u* ought of the contrary part. *x* Have no more talk with him, break off the speech to him. * receive, or betake. *y* quickly. *z* I give shankes to thee.

The 66. Dialogue.

G. H.

Wilt thou remain in *a*this ignorance? *a* that blindnesse, or *H. b* God forbid. *G.* What wilt thou *b*dolitishnesse. *b* God do then? *H.* I pray thee *c* give me counsell * *d*turne it away. *c* tell me what to doe. concerning this matter. *G.* First of all *e* pray *e* upon. *d* in this thing, to God most often, and *f* from thy heart, *e* call upon God of, and *g* then be alwayes attentive, that is to *ten.* *f* heartily. say, heare diligently, whatsoeuer is *h* taught, *g* afterward. whether thy Master *i* speake, or whether thy *k* read. schoole-fellowes repeat any thing, last of all *i* say. * nourish love carefully. *H.* By what means? * love charitie dili- *G.* Neither hurt * any man, neither offend *gently.* *g* no man. [any,] envy no man, * I hate no man; but ** I have no man in contrarily love * all, as brethren, and doe hatred.* well to all, as much as thou canst. *H.* What * all [men.]

L shall

* those. // increase.
 m will illuminate thy will.
 " the rest of the gifts, or indumenta.
 o finally.
 * in that thing.
 * the best.
 * I would to God.
 * sometime to re-
 quite thankes to thee.
 r to requite like, or
 to render thankes.
 s oftentimes praise God. * praise God
 very oft. t pursue, or
 prosecute alwaies.
 u of excellent and
 rare learning.

shall * these things further me to the //pro-
 fit of [my] studies ? G. Very much. H. How ?
 G. For so God m will i alighten thy wit, in-
 crease thy memorie, and n the other gifts of
 [thy] mind ; o to conclude, hee will so pro-
 mote thy studies, that thou mayest make
 daily greater progressies * therein. H. Truly
 thou dost give me * very excellent counsell,
 * I wth that I may bee able to use it perpe-
 tually to the glorie of God himselfe, and
 * at length r to requite thee. G. I do not wish,
 that thou render any thankes to mee after
 that manner, but that thou s * very oft
 praise God, and that thou alwayes t follow
 honest studies, and so thou mayest come at
 length to the knawledge of u Divine lea-
 ning.

The 67. Dialogue.

Castellane. Massard.

* by these, &c. * mi-
 nistered to. * with
 what disease did shee
 labour ? * is shee ?
 with a, &c.
 * fever.
 b waxed well againe.
 c helped her, or was
 her physitian.

WHAT haft thou done * these fifteene
 daies ? M I have * attended on my
 mother, who was grievously sick. C. Sayest
 thou so ? M. In truth it is so. C. * Of what
 disease * was shee sick ? M. * Of a tertian * A-
 gue. C. * Hath shee recovered ? M. Thanks
 be to God shee begins to recover by little
 and little. C. Who cured her ? M. The chiefe
 of

of Physicians. *C.* Who is he? *M.* God himselfe. *C.* I doubt * not thereof, but by whose * helpe? *M.* * Master Sarrasines. *C.* He is accounted of *f* the chiefe name in the profession of Physick. *M.* His * excellent culres do prove gthat dayly. *C.* What remedies did he use in curing thy mother? *M.* Medicines. *C.* I understand that sufficiently, yea * though thou hold thy peace. But tell mee plainly *h* what were those medicines? *M.* Suffer me to remember *l* a little. *C.* I suffer thee, *m* say at length what things thou remembrest. *M.* *m* Two names onely do * come to my minde, Glysters and potions. *C.* * What good doe those? *M.* *n* O foole, thou askest *sn*, as if * I had *o* given my selfe to Physick. Therefore if thou * desire to know any more, aske thou thy selfe rather of them *q* who doe professe those things, that is to say, of Physicians and Apothecaries. *C.* I pray thee be not angry *r* at me. *M.* Why art thou *rr* so curious? *C.* That I may *s* alwayes learne something. *M.* But * take heed in the meane time, that thou be not called *t* a busie asker of questionis. *C.* Neverthelesse heare thou * also *u* a few words. *M.* Speake. *C.* How long hath thy mother beeene sicke? *M.* Almost * a fortnight. *C.* * Where was thy father in the meane time? *M.* *x* He went to Lyons to the *y* Mart. *C.* * *z* But at what * time returnedst thou into the schoole? *M.* To day in the morning. *C.* Hast thou *a* * made [thy] excuse to the master? *M.* I have * made it. *C.* What did he answer thee? *M.* Well

* nothing concerning this thing.
 * diligence, or
 means.
 * by the helpe of master Sarrasine.
 * of excellent skill, or
 amongit the chiefe.
 * egregious.
 g that thing * thee
 holding thy peace.
h what have beeene.
l somewhat.
m speake.
m There come only
 two names to my
 minde.
 * run to mee.
 * what doe those
 confer, or help.
n O fond fellow. * I
 have. *o* applied my
 selfe, or given my di-
 ligence. * covet.
q who professe Phy-
 sicker.
r with mee. *rr* so busie
 in asking. *s* be always
 learning.
 * see. *t* a busie bodie,
 or a medler in other
 folks matters. * in like
 manner. *u* a few
 things.
 * two weeks. * in the
 mean while *where*
 was, &c. *x* he had
 gone. *y* faire. * but
z when hast thou re-
 turned?
a excused thy selfe.
g given. * given it.

b * I had gone. e my
fathers brother.
d render, or say. e at
the second houre.
f in a manner.
* after a certaine
manner.

M. Well done quoth he ; but where wast
thou ? C. b * I went into the Countrey with
my e Vacle yesterday. M. Goe to, let us see
what we shall d repeat e at two of the clocke,
for I am now f * after a sort a new scholar.

The 68. Dialogue.

Grangery. Torquet.

quietly enough.

c O foolish lad.
* accused, or noted.
* of talking.
* it was eaten the
breakfast of thee.
d I ought to doe it.
f with thy masters
good leave.
* neither be thou.

W ill thou come to make water ? T. I
have made water * at my leasure.
Let us go together, I pray thee, that we may
talk a little. T. c O fond boy hold thy peace,
unless thou wilt be * complained of : It is
not time to * talk. Shouldest thou not make
water * when thou breakest thy fast ? G. e I
should, but I forgot. T. Goe then alone,
f with the good leave of [thy] Master, * and
be not so forgetfull hereafter. G. I will obey
thee, and I will remember it.

The 69. Dialogue.

Malagnode. Gaffine.

a what should I seeke
b heed of.

O Gaffine what thinkest thou ? I pray
thee take heed to thy selfe. G. a What
that I take heed of to my self ? M. Lest thou fal
into

into a disease. *G.* * Vpon what cause? * of what, &c.
M. * Vpon too much intemperance of play. * of over much
G. * Whereof doth the danger appeare? *M.* excelle.
 Because thou art * all of a smoake with heat, * from whence,
 thou art call wet with sweat. *G.* Thou ad-
 monishest me well, and in time. In truth I, how?
 did not *e* perceive it. *M.* * Give over *f* if * thou doest wholly
 thou hearest mee. *G.* Truly I heare willing-
 ly, and * I doe obey thee, for who can re-
 fuse so *b* faithfull counsell? *M.* Wipe thy * * altogether.
 face with a *i* handkerchiefe, and * put on * wholly of a water.
 thy clothes quickly, lest thou *k* get a sud-
 den cold. *G.* *I* I thanke thee, for I am * *d* warnest mee well
ii very subject to diseases. *M.* What is the and fitly.
 cause? *G.* The infirmite of my health, for * *e* thinke so.
 thou seest *n* of how weake a bodie I am. * * I yeld my manner,
M. Thou oughtest to take heed to thy or obedience.
 selfe *o* so much the more. *G.* I know this *b* wholesome.
 well, and * both my parents doe give mee *i* a napkin. * array
 warning very often. But what doest thou? thee. *k* take, or
ii we are prone by nature to our destrucion. draw upon thee.
M. O my Gaffine * wee must not serve *I* give thanks to thee.
 pleasure, but we must provide for health by * almost. *m* ready to
 temperance. *G.* *r* The verse of *Cato* *rr* to fall into diseases.
 that * purpose is in readinesse. *M.* *s* I re- *n* of how feeble a bo-
 member it, but of these things at other die, or constitution.
 times: now thou art * sufficiently arrayed, *o* more by so
 there is no cause that thou shouldest *u* stay much.
 here any longer. *G.* O *Malagnode* most * both my father
 friendly *uu* admonisher, farewell. *M.* Wilt and mother doth
 thou that I *x* bring thee home? *G.* I have *ad* admonishe mee most
 no need of leading, *y* I am well, by the *ot* often.
u thou tarrie, or linger. *uu* adviser, *u* lead, or conduct. *y* I have my
 selfe well.

* benefit. * care that
thou be in health.

* goodness of God. M. My Gaffiae, I looke
to thy health.

The 70. Dialogue.

* Robinerian.

* Radiocare. Bobuffard.

b very greatly, or ex-
ceedingly. * hast not
beene. & what. e this is
no newes. f arash-
sent. g at every hour,
b was to them. i in thy almost every hour.
power. * a certaine
man. k nothing else
than. l time. m sic. n
o kindled.

a glorie. o thense.
p certainly.
q happenes.

r a reaon, or respect.
* of the divine honor,

* that thou tell.
z why thou wast ab-
sent. x * I have writ-
g [in the name of] *
* dictate to thee, or whose name. z. B. n
Indite for her.

TMarvell b greatly why thou * wast not
present to day in the morning. B. d Why
doest thou marvell so much ? e there is no
newes here. Many fare away daily, yea g
b was to them. i in thy almost every hour.
was in * thy hands. B. What care I ?
Such a vistorie, as * one did well, is k no
other thing but a short glory. R. But in the
meane t while, modest young men are min-
flamed more hereby to their studys ; nei-
ther yet doe they swell with vaine glory,
but they refer to the honour of God, what-
soever praise shall come thereupon. B. p
Surely, that doth q fall out seldom, for
there are moe who doe abuse their vistories,
to their private glorie, than who have a re-
gred t of the honour of God. R. Thou
speakest that which is liker to be true. B. Yea
[which is] most true. R. But I would *
have thee to tell me, z why thou wast away.
B. u * I wrote letters to [my] father. A. In
Qf my mother. R. Did
shee her selfe * tell thee what to write ? B.
What should I had written, unlesse shee
had

had y told me? R. What did the letters con^r y indited to me^s taine? B. It would be y^r long to tell thee. y^r over long. R. At least tell the ^r master of them. B. It ^r argument, or was divers and manifold, * but I pray thee, * and ^r what hast ^r what doth it ^r concerne thee to know? ^r thou to doe? R. Nothing. B. Why then doest thou aske ^r skill thee. so ^r earnestly? R. For my minds sake, ^r greedily. a for as we are ^r for most part curious of hearing ^r the cause of my mind. some newes. B. Thou doest ^r nothing but ^r almost, or most prattle, ^r let me alone. R. ^r Harken a lit- ^r no other thing. tle. B. Go to, I harken, speake what thou ^r omit me. will. R. ^r I desire to know where thy fa- ^r Hearc in few. ther is. B. ^r As if indeed thou knowest ^r words. not. R. ^r How should I know? B. ^r Sith ^r I long. that he is ^r best knowne to thee, and seeing ^r from whence. we are neighbours, I had nochtought ^r that ^r seeing that. thou wast ignorant. R. Speake at length. I ^r at Lugdune. pray thee. B. He is ^r at Lyons. R. When ^r hence. went he? B. Foure dayes ^r agoe. R. What ^r exercise merchan- doth he there? B. He doth ^r traffique. R. ^r is he about. When ^r will he returne? B. ^r At the end of ^r The mazg being the mazg. R. At what time will it be ended? ended. B. Ask the merchants, ^r it is not my ^r part ^r it concerneth not to care for such things. R. Therefore what ^r office. doest thou care for? B. That I feare God, ^r and obey, or may obey. * obey my parones, ^r learne good arts with ^r I may learne. y^r pietie. R. Verily thou speakest ^r magni- ^r godlineſſe. fically. But tell me ^r in earnest, canſt thou ^r worthily, witha doe ſo great matters? B. Doe I ^r affiſſe ^r majectie, or ſtately. this to my ſelfe? but I rather confeffe, ^r ^r in good earnest. ^r take, or challenge. that indeed it is not in my power to begin. B. ^r What then ſhall be done concerning ^r not ſo much as to thee? B. God himſelfe will worke in me ^r begin, or to begin not to be in my power. by his ſpirit. R. Thou thinkſt ^r passing ^r what ſhall become of thee.

* I do refer as recei-
ved.
> rightly.

a norhing else.
a but jest.
b proceed.

* give mee.
a as thou.

e lovingly, or jointly.
* as yet. g it shall not
be hindred by mee.

* it shall not stand by
mee.

* except.

* left destitute wholly.

* the divine helpe.

h of Gods grace.

i God forbid.

k ended.

l in very fit time.

* which did so follow.

* translated.

o referred.

o according to the

advice.

well, I did require nothing else of thee. B. The thanke is to God, to whom * I doe ac-
knowledge whatsoever good thing is in mee.
R. Thou [sayest] this * well, and I indeed
doe praise thee, lest I should seeme to thee,
[to doe] α no other thing but to prattle.
B. When I said that, in truth α I did jest.
R. I tooke it so : b goe on to learne and to
bee wise, as thou hast begun. B. Hee that
hath given mee faith, the same (as I hope)
will grant perseveraunce. R. Thou ho-
pest well, and I doe hope the same α with
thee ; therefore let us goe on to live most
e friendly, betweene our selves, as we have
done α hitherto. B. In truth g * there shall
be no want in me, * unlesse I shall be * al-
together destitute of * b the helpe of God.
R. i God himselfe turne away that : but doest
thou heare the clocke? B. How have we α fi-
nished our speech l in the fit time!

*The two Dialogues * which follow, are
* removed α by the counsell of
the Author unto the end of
this second booke.*

The 71. Dialogue.

Rosset. *Monachus.*

From whence dost thou come? *M.* a From without. *R.* * What wentest thou forth? *M.* That I might buy paper. *R.* Hast thou bought? *M.* I have bought. *R.* How much hast thou bought? *M.* A quier. *R.* For how much? *M.* For penny farthing. *R.* Of what d sort? *M.* Of the lesse sort. *R.* Shew it. *M.* See whether it bee good. *R.* Truly it is good: e unto what use hast thou bought it? *M.* Thou askest f fondly: f foolishly. what is the use of g papers, but to write? *R.* g paper. Yea [there is] another [use.] *M.* What, tell [mee.] *R.* h To roule up wares. *M.* I did meare it, of Scholars paper, not of course paper, to wrap wares, for I am not a Mercer. *R.* Wee use paper also to drie i that which is newly written. our new writing. *M.* I know it * very * sufficiently. well: but that is * blotting paper. *R.* And * drinking. yet it is paper. *M.* Bee it so. *R.* Therefore k there are many uses, & the use of paper is l manifold, even in the i-frequent. Schoole. *M.* I am compelled to confess it. *R.* I will also tell thee another use, and indeed most common in the Schoole. *M.* What? *R.* I dare not speake without l a preface of honour. *M.* What need is there to use

a from abroad.
** why hadst thou gone forth?*

d shape, or sort.
e for what purpose?

h to lap up wares in.

i that which is newly written.
j sufficiently.

k there are many uses,
l manifold, even in the i-frequent.

l some words of reverence.

as Rynke,

* to use in the privie,
or houise of office,
* faire papers,
* good for nothing.

as Conquered.

* little conference,
* it is departed,
g let us goe,

use a preface of honour betweene us ? for words doe not m'smell ill. R. Therefore I speake, sith thou wilt so. M. Speake freely. R. * To wipe the buttocks in the privie. M. * Cleane papers are not carried thither, but already written, and those * unprofitable. R. What then ? yet they are papers. M. But I speake of cleane and new paper. R. But in the meane time, thou art *so* overcome. M. Be it so indeed : it doth not repent me of this our *p* disputation. R. But now * they depart from play. M. And therefore *q* let us depart from [this] place.

The 72. Dialogue.

Hugh. Blasius.

* noe.

* silck.

* to make it thin, to mix it, or to allay it.
* perfueret, would sinke, or run thorow.
* profueret, would run abroad, or the ink would.

Hast thou good inke ? B. Why askest thou this ? H. That thou mayest give mee a little. B. Hast thou * none then ? H. Yea, but I cannot write with it. B. What hindreth ? H. Because it is too thick. B. Doest thou not know * how to mingle it ? H. I have no water. B. Allay it with wine. H. Much lesse. B. What if thou shouldest allay it with vineger ? H. Thereupon the paper * would leake. B. How knowest thou ? H. I heard it of a certaine Master, which taught me to write. B. But I heard another thing,

more

more marveilous. *H.* * Of all good-fellow. * Tell it mee of all
ship, shew it me. *B.* What wilt thou give me? love.
H. A good pin. *B.* Hear then what I have
learned of a certain schoole master of mine.
 Ink which is made thin with vinegar is
hardly put out. *H.* It may be, but in the
meantime give me a little for * [my] pre- * the present occasion.
 sent use. *B.* Hold thy ink horne well open,
I will poure * thee some. *H.* Behold, poure * to thee.
 in; *a* Ah! how thin is it! *B.* Peradventure * sie, out.
 because there is not gum enough. *H.* But
how bad coloured! *B.* Use it, if thou wilt,
of what sort soever it is, for I have * no bet- * not any better.
 ter. *H.* What shall I doe then? *B.* Hoe foo-
 lish [boy] canst thou not * mingle it well, x stir, or temper it
 with thy pen? *H.* I have mixed it enough: * move, or reach it
 what might I doe besides? *B.* Poure [it] neerer.
 again into my horne. *H.* * y Hold it neerer: * neerer.
 is there not enough? *B.* * Press the linnen
 cloth with [thy] pen. *H.* I have pressed it so
 that it is almost dry, what will it be at length?
B. *z* Good ink, or surely * indifferent. *H.* The
 rule of mediocrity is good; as we have
 learned of our Master. But whether can any
 good thing be made of two evils? *B.* When
 I shall * temper it, and * poure thee againe,
 thou shalt see an experiment. *H.* *a* I even
 burne with a desire * to see this thing. *B.*
 Reach now thine ink-horne. * Take it, poure
 in. *H.* Oh, it is enough now; what *b* is
 this lavish spending? thou hast given mee
 more than thou hast * retaine for thy selfe.
B. Mingle it together againe, * over and over.
H. A Cooke could never * mingle his pot-
 age

* mingle it.

* shall poure to thee
againe.

* I vehemently desire.

* of seeing.

* Behold.

b meane.

* kept.

* againe and againe.

* poure together,
temper.

c Dictate mee some sentence.

d the teacher.

* than the word.

* To wit.

e Because. * heldest it.

f could bee ignorant of.

g common, usuall.

* it is dry now more than enough.

b Because.

s appeare.

h that a good temper may be made.

* more deeply.

i I doe not repent it.

* nothing.

* otherwise.

m drowne.

tage, and sauce better. *B.* Now at length make a triall. *H.* *c* Dictate to mee some sentence, that in the meane time I may learne somewhat. *B.* Experience (as it is said com-morally) is the *d* mistresse of things, hast thou [it?] *H.* Sooner * than thou spakest. *B.* * *e* Verily, thou * knew it long since *H.* Who *f* could be ignorant of that, which is so *g* vulgar? *B.* Now let us see. *H.* The matter will appeare better, when the writing shall bee dried well. *B.* What wilt thou expect? * it is now over-dried. *H.* Oh see how black it is? *B.* Have I not spoken truly? *H.* *b* Verily, thou hadst sometimes made triall. *B.* Therefore it will *i* bee evident, that experience is the mistresse of things. *H.* Moreover we have experience hereupon, *k* that a good temper may bee made by the mixture of things. *B.* Now thou beginnest to play the Philosopher * more profoundly, therefore I depart. *H.* O long speech of nothing! *B.* *l* It repenteth me * not, for we were * almost *m* asleep with sluggish idlenesse.

The end of the second Booke.



THE THIRD BOOKE OF SCHO- lasticall Dialogues.

*IN WHICH THERE are contained Dialogues of the Master with the Scholars.

An Admonition.

These [Dialogues] * are to bee so read of
b children, that of two c reading one
* may play the Scholar, the other d the
Master.

* scholar-like communi-
cations, or confe-
rences.

* To which, Dialogs
of the master with
the scholars are in.

* shall be read so.
b scholars. c reading
together. * may doc.
d [may play] the
master.

e conference, or
speech.

The first e Dialogue.

One of the Scholars, the Master.



O D f save you Master.
P. * Jesus Christ bles-
thee. * Are all risen ?
D. All besides * the little
ones. P. * Is any one
sick ? D. * None, thanks
[be] to God. P. * What do they ? D. Some

* master be thou safe,
f blest, or speed.

* Be thou safe by I-
esus Christ, or God
save thee thorow
Jesus Christ. * Have
all risen ? * the little
scholars.] * whether
is any sickle ?

* No one.

l put * What is done ?

I array, or attire themselves, or get themselves ready.
 * lustily, diligently, or chearefully.
 * now. * present.
 * Even now. *p* get yox then to prayer. *q* by. *r* mediator who maketh request for us
s goe on, *t* till the hour *w* of breakfast.
u we are wont so.
v beleevē so. * almost.
w put you in minde the more often.
 * O most courteous master we have thanks to you.
 * whether will you any other thing.
 * besides. *b* bid my man. * that he bring my gowne to mee.

d and the schollar,
 * Hast thou not beeene to day? * at the holy assembly, or congre-gation. *g* I was there.
 * have seeene me. *b* are to be brought forth. *A* bid, or when you will. * who had the assem-bly, or who made the sermon? * hour.
 * At the seventh hour. *w* out of what place. * theame.
w from what Chapter, or in what Chapter?

I put on their apparell, others study * hard already. *P*. Is the usher * come? *D*. o A good while agoe. *P*. *p* Go then to pray, and commend your selvs diligently to the Lord God, *q* thorow Jesus Christ our *r* intercessour, and then *s* proceed in your studies *t* untill breakfast time. *D*. Master *u* so we are wont. *P*. I *x* I beleive it indeed, because yee are * commonly sleepy and negligent, therefore I *z* admonish you oftner. *D*. * We thanke you most courteous Master: * will you any thing * else? *P*. *b* Speake to my servant * that he bring me my gowne.

The 2. Dialogue.

The Master, ^d the Schollar.

Wast thou present to day * at the sermon? *D*. *g* I was present. *P*. Who are witnesse? *D*. Many of [my school-fellows, which * saw me can witnesse. *P*. But some *b* shall be produced. *D*. I will produce [them] when you shall *k* command. *P*. * Who preached? *D*. D. N. *P*. At what * a clock began he? *D*. * At seven of the clock. *P*. *m* From whence tooke he his * text? *D*. Out of the Epistle of Paul to the Romanes. *P*. *n* [Out of] what Chapter? *D*. [Out of] the eighth [Chapter] *P*. Thou hast answered well hi-therto

thereto, now let us see what * followeth. * may follow. * and what hast thou committed to memorie, or what doſt thou remember ? p report, lay, or relate. * whether nothing. q that thou be, s be cheerfull and call thy wits together. * minde.

* Hast thou committed any thing to memorie ? D. Nothing which I can p rehearse. P. * What, nothing ? thinke [with thy ſelfe] a little, and ſee q thou be not troubled, but r be of good * audacitie. D. f Surely Master I can remember nothing. P. t Not a word indeed ! D. Nothing at all. H. Hoe * thou lewd knave ! * what good haſt thou done then ? D. I know not, unleſſe that peradventure y I abstained from evils in the mean time. Indeed that is ſomething, if ſo bee that * it could haue been. that * thou couldest haue abstained from evill altogether. D. I r abstained as much as I could P. * a Grant that it is ſo, b yet thou haſt not diſſatisfied God, ſith it is written ; * Eschew e- vill and do good : But tell me (I pray thee) for what cauſe f wentest thou thither g eſpe- cially ? D. That I might learne ſomething. P. Why h diſt thou it not ? D. I could not. P. O i knave couldest thou not ? yea k thou wouldest not, or l certainly thou caredſt not. D. I am compelled to confeſſe [it.] P. What compelleth thee ? D. My conſcience, which doth accuſe me n before God. P. Thou ſayest well, o I would to God [thou ſpakeſt] from thy * heart. D. In truthe, I ſpeak from my heart. P. It may be, but gōe to ; * what cauſe was there, q why thou committedſt nothing to memorie ? D. My negligence, for I did not heare diligently. P. What diſt thou then ? D. I ſlept r ever and anon. P. s Thou art wout ſo : but what diſt thou * in the reſt * in the other time.

* I had a thousand
 toyes in my head.
 * to childiſh.
 * thou couldest not bee
 attentive, x at the
 hearing of Gods word.
 y If I did marke.
 z I could carry ſome-
 thing away.
 * Therefore what.
 a Truly.
 b abundantly.
 bb freely. c [thou
 confeſſeſt] from the
 teeth outward.
 * minde. e it may bee.
 * to ſtripes to be re-
 ceived, or to receive
 ſtripes. f naughtines,
 evill purpose, or
 peccatiſhnesſe. g care-
 leſſe. h is next unto
 lowdneſſe. * I im-
 plore [or intreat] with
 teares your cle-
 mencies by Iesus
 Christ. k office.
 * There was to bee
 added God helping.
 l by Gods grace.
 * a little. * helping.
 * doe hereafter.
 office. p forgive.
 * to thy. * law.
 * ſhalt remember.
 * I give [you] hanks.
 q I will love thee
 dearly. * in the grea-
 test favour. r doe as
 thou ſayest. [who is]
 best. z inable me.
 * I pray he grant it.

of the time? D. * I thought of a thousand
 follies, as boyes are wont. P. Art thou ſo
 very a child that thou *uu* oughtest not to
 be attentive, x to heare the word of God? D.
 y If I could be attentive z I could profit
 ſomewhat. P. * What haſt thou then deſer-
 ved? D. [I haue deſerved] ſtripes. P. a In-
 deed thou haſt deſerved [them] and that
 moſt h largely. D. I confeſſe [it] bb in-
 genuously. P. I thinke, c even onely in word.
 D. Yea certainly from [my] * heart. P. e Per-
 adventure [ſo] but in the meane time pre-
 pare thy ſelfe * to be breeched. D. Ah Ma-
 ſter, pardon [me] I pray [you]: I confeſſe I
 haue offendēd; but of noſ ill made. P. But
 this ſo g retchleſſe negligence h doth come
 next unto * an ill minde. D. Indeed I doe
 not deny it, but * I beſeech you to pardon
 me, for Jefus Christs ſake. P. What wilt thou
 do then, if I ſhall pardon thee? D. I will doe
 my k dutie hereafter, as I hope. P. * Thou
 ſhouldest haue added (l by the helpe of
 God,) but thou careſt for that * but a little.
 D. Yea Master God * willing, I will n per-
 forme my o dutie hereafter. P. Goe to, I
 p pardon thy fault * for thy teares: and I
 pardon thee of that * condition, that thou
 * remember [thy] promife. D. O moſt cour-
 teous Maſter, * I thanke you. P. q Thou ſhalt
 be * in ſpeciall favour with mee, if thou wilt
 r keepe [thy] promifeſ. D. God ſ the best
 and the greatest t grant that I may. P. * I
 beſeech him to grant it.

The 3. Dialogue.

Martin the servant : the Master.

Master, there is * none to teach in the
sixt forme. *P.* c What a thing is this ? * no man who may
where is master Philip ? *M.* * Hec is sick
in his bed. *P.* How knowest thou ? *M.* * One
of the scholars of the same house with him,
told [me.] *P.* Tell my Visher. *M.* He is not
in his * studie. *P.* How knowest thou ? *M.*
For I * knocked at the doore * threc or four
times. *P.* Tell the doctor of the first forme,
that he may send soae one *b* of his [fellows] * little studie.
M. What if he will not send ? *P.* * Gee thy
way, foole : dost thou think i him to bee so
impudent that he * dare refist ? Go thy way, * beat upon the little
make haste. *b* of his forme. *M.* * oh foole, get thee
gone. i that hee is so
impudent. * can refuse.

The 4. Dialogue.

Bardon. Master. i Scholars *i the scholars.*

Master. *P.* Ho, what is it ? *B.* There are
certainte who would * talk with you. * come together with,
P. Where are they ? *B.* They n expect you in
the street. *P.* I will goc to [them] * even n looke for you.
M now. * now, or anon.

* urge, or are instant.
• bring them in
into, &c.
p I will follow.
q wait, or tarry.
r I will be present.
s Oh how pleasant a
word!

now. E. But they * are in haste. P. Run be-
fore, and o send them into the court, p I fol-
low thee : q expect yee in the meane while
with silence. * I will be here by and by, that
I may send you away to supper. D. s Oh
what a good speech!

The 5. Dialogue.

Canell : the master.

render.
b I shewed you open-
ly to day.
* breaking up, or lea-
ving off.
Al. Therefore aske.
* all one by one.
* spoken openly of
me, or by mee.
d of which I have
spoken openly.
* make fthat I thou
bee. * I will care for
it for my strength,
viz. with all my
might, or to my ut-
termost power.
g went forth.
h What hadst thou
gone forth.
k under-master.
* occupied
* spake unto.
* honourable per-
sonages. viz. worthy
men. * who were come.
j rem embere now,

M After, what shall we a repeat to mor-
row in the morning ? P. b To day in
the morning I told [you] openly before the
* dismission of the schoole. c. But master,
I was not present. P. Al. Aske [thy] school-
fellowes : for if * every one should aske me
concerning matters * d spoken of me openly,
I pray thee, when would there be an end ?
therefore * take heed thou bee more wise
hereafter. c. * I wil looke to it as much as
ever I can. P. But where wast thou ? c. g I
had gone forth. P. * Why wentest thou forth ?
c. That I might looke to some busynesse,
concerning which my father had written to
me. P. Of whom askedst thou leave ? c. Of
the h Visher. P. Why not rather of me ? c.
Because you were * busie. P. What did I ?
c. You * talked with * men of chiefe note,
* who had come to talke with you in the
court. P. Goe thy way : l now I remember.

The

the 6. Dialogue.

*The Master: Servant:
Monitours.*

Hoe Martin. F. Anon master, * I am * I am present, or here. P. * Call me hither the five pub- here sir, or I am ready like Monitours, whom e I have chosen ye- at hand sterday for this moneth: knowest thou not ? * Call hither to mee. e I choos'd. * The best, or passing well. * every one of them are. * auditorie, or forme. f I will come againe. * we all are present. *Al.* command what you will. * command as an Emperour. *h* a great commander. * you to be sent for. * called for. *i* put you in minde. *k* attentively, or dili- gently. * have chosen. *m* wee began with prayer. * of sacred prayer. *n* to all the schoole. * the scholastical company. * beſeeche. *p* painfull youths, or students. *q* afterwards. *r* approbation.

s to this.
 * it is come.
 * second prayere.
 s doe not think.
 s that that action.
 y hath beene invocated.
 * studiously.
 * a toy, or foolery.
 s function.
 b base.
 * at, or with.
 c proud.
 d notwithstanding.
 * your ministerie, or
 function to be.
 f execute, or discharge
 your dutie well.
 g as earnestly.
 b intreat witnessinge
 unto you.
 s through Iesus Christ.
 b you adde all dili-
 gence.
 s appertain, or belong.
 * let there be away all
 favour.
 e thanke, reward, or
 respect.
 p the like things.
 q amisse. rr sound.
 r of lewd boyes.
 s faint heart. * little.
 s from executing their
 function.
 * let his feare be al-
 ways before your
 eyes. * The teare of
 him so great a prince
 let it be always con-
 versant to you.
 y run into the, or bee
 hated of. * your owne
 heavenly father. s may be, or ought to be. * value,
 or moment.

best youths, whom I thought fit s for this
 function: last of all, * we came to the * lat-
 ter prayer with giving of thanks: therefore
 u yee may not think x that action, in which
 the name of the Lord y was called upon so
 * earnestly, to have been * a sport, or a jest,
 and although a this office seeme both b vile
 and abject * among the unskilfull or c ar-
 rogant, d yet beleeve ye 'that this your office
 is both honourable and holy: if so be that,
 you shall think otherwise, it cannot bee,
 that you can f doe your function well:
 therefore I exhort you g as much as I can,
 and I doe h heartily beseech you: by Jesus
 Christ that k you performe diligence, with
 the feare and reverence of God, in all those
 things, which you shall understand to l per-
 taine to your office: therefore * let all par-
 tiality be far away from you, hatred, o favour,
 study of revenging and p the like, which
 carry men q overthwart, and doe corrupt
 rr sincere judgement: fear ye not the threats
 r of the wicked, who are wont to terrifie
 young youths of a s * base minde, t from
 doing their [office]: for what power have
 they over you? feare ye him rather, who is
 your Lord, who hath power of life and
 death. I say, x * let the feare of him so great
 a Prince, be always before your eyes. You
 shall y incurre (I know) the hatred of
 some wicked and dissolute [boyes]: but
 let the love and dearenesse of * your heaven-
 ly father alone a bee of more [* weight]
 heavenly father. s may be, or ought to be. * value,
 or moment. * with

* with you, than all the * ill will ^e of all men. * to you. * enmities.
 Bee yee alwayes mindfull of that word, ^d
 whereby our Saviour and chiefe Master did ^e of all people.
 exhort his owne disciples unto constancie. ^d wherewith.
 If (quoth hee) the world hate you, know ^e hath had me in
 that it * hated me also before : Therefore ^e make yee, or esteem
 esteeme yee as a flocke of wooll, all threat-^e
 nings of knaves, foffences, enmities, ^f for
 Christ himselfe, so that you may serve faithfully-^g
 fully * for the glorie of God. * These are
 the things concerning which I have thought
 b * good to admonish you now for the short-
 nesse of the time, besides those things which
 you heard yesterday in the *Al.* hall. *The*
first Monitour. O most courteous Master,
 we give you *Al.* most humble thankes : and
 wee pray Christ that hee may alwayes in-
 crease his gifts * in you. Also we earnestly
 h desire of you that you would give us ⁱ your
 i exhortation ^m written, if it bee not trou-
 blesome to you : whereby wee reading it
 over sometimes, amongst our selves ^o may
 fasten it more firmly * in memorie. *P.* I
 will doe that ^p * first of all, sith that you
 q * indeed require a most honest ^r thing.
The first Monitour. Wee ^{rr} wish also to
 have of you (if it please you.) a littles com-
 mentarie written, concerning the chiefe
 heads of our ^t office : that wee may bee
 more certaine, what is especially ^u to bee
 obserued * of us in this ^v behalfe. *Z.* Thou
 admonishest concerning this ^x in very fit
 time, and so I had ^y now of late in my
 minde : but ^z one thing * after another
 hath

as conteineth.
 * appertaine.
 offices.
 write forth, or
 write downe.
 first example, or
 patterne.
 * therefore, g that
 shall be hereafter.
 * auditorie, or
 place. * the right
 [way.] h straight
 forth.
 * Master is it not
 lawfull that I, &c.
 * I pray you master
 give mee and my
 cousin leave, &c.
 * my cousin Germane,
 or Uncles son.
 * what thither?
 I sisters daughter.
 about to marry.
 apparell, or rale to
 ment.
 * It is lawfull that ye
 goe by mee, or I
 grant you leave.
 * will have us to tarry.
 * tarry for.
 * repotia, the feast,
 the latter wedding.
 play. * sufficiently,
 * detain or hold you.
 * by what law.
 * dismissed, or sent
 you away. * confesse.
 * take yee heed.
 disorder, or excesse.
 * see that your light
 shine.
 * whereupon, or that.

hath hindred mee daily. Therefore I will
 give [you] such a little note, to write, &
 which may containe whatsoever shall be
 long unto thee duties of the publique Mo-
 nitours. And you shall write that out of
 my e first draught, which I will keepe to
 that end, that I may deliver it also to other
 Monitours g to bee hereafter. Now returne
 ye every one into his owne forme. Ob. Ma-
 ster we go h straight thither.

The 7. Dialogue.

Clericus. Preceptor.

After may not I and * my cousin
 goe home? P. * Whereto? C. To
 the mariage of my I-cousin germane. P.
 When is shee to be married? C. To mor-
 row. P. Why will ye go so quickly? C. That
 wee may change our n garments. P. * Yee
 may goe for mee, yet of this condition,
 that yee returne hither to bed to morrow.
 C. What if my Uncle o will that wee * tarry
 the latter wedding day? P. I know * cer-
 tainly that he will not * stay you, so that
 you tell him * upon what condition I have
 * let you goe. C. We will * tell the truth.
 P. Goe your way, and q beware of all r
 intemperanee, and s cause that your light
 may shine before all [men] * whereby that

our heavenly father may be glorified. *C.* In-^z we trust.
deed *t* we hope ^{*} that it will so come to passe,
x he helping us in all things.

^{*} it to be, or that it
will be so.
^x by his helpe.

The 8. Dialogue.

Al. *Rotanus, the Master.*Al. *Portanus.*

MAfter ^{*} may I goe forth *>* *P.* * What ^{*} is it lawfull for me
cause hast thou to go forth *? R.* That ^{*} to goe forth?
I may seeke some one of [our] country men ^{*} What cause of go-
ing forth is to thee.
in the market. *P.* * *b* What need is there of ^{*} what is that need-
that *? R.* I will ^{*} speake to him, ^{*} that hee
put my friends in minde ^{*} either to bring or
send me some bread. *P.* Where bread doth
faile, there all things are *sto bee sold.* *R.* That is a *g* common proverbe *b* with us. *P.*
Yea *i* very common every where, bread is so
necessary to the life of mortall [men.] But to
the matter, wilt thou go forth now *? R.* Master
if it please you, lest I lose *&* the occasion of
my busynesse. *P.* Go thy way, and make haste
to returne before dinner. *R.* *l* Indeed I ^{*} will
doe [my] indevour.

^{*} command him.
^{*} that he admonish
mine.
^{*} of breade either to
be brought, or sent to
me: or of bringing, or
sending me bread,
faileable, or to bee
set a sale to buy
bread. *g* ushall, or
vulgar. *b* amongst us,
i very ususall. *&* this
occasion, or opportu-
nitie. *l* Truly.
^{*} will give my dili-
gence, or do my best.

The 9. Dialogue.

Eust. Master.

* Is it not lawfull for
me to goe forth ?
* whereto, or what
need is there ?
* shooes for us, or to
us.
* why thither ?
* To pole us.
* haire.
* have you now.
* goe to see.
* bring a certificate
to mee.
* to morrow day.
* care for.
* by the helpe of God.
* commend mee kind-
ly to your mother.
* officiously.
* in my words.
* from mee.

May I not goe forth together with
my brother ? P. * What cause is
there ? B. That my mother may buy us *
shooes : and then that wee may goe unto
the Barbar. P. I Whereto ? B. ^{as} To cut
[our] * haire. P. What need * is there now ?
B. That we may ^{as} visit my Vncl to morrow,
if the Lord shall permit. P. Goe and returne
quickly to your studie. But hoo, boyes, *
bring mee a testimonie from your mother,
against * to morrow, or bring a witnesse. B.
I will * look to that diligently, ^{as} God assisting
[me.] Master will you have any thing ? P.
That yee ^{as} salute your mother * dutifuly
* in my name.

The 10. Dialogue.

Albertus. The Master.

* Is it not lawfull for
us, or to us ?
* Why thither ?
* may be poled.
* ye would wch to go
forth.
* go forth willingly.

Master * may we not go to the barbar ?
P. I Whereto ? A. That wee ^{as} may
pole our haire. P. ^{as} Yee would * gladly goe
forth

forth six times * every day, but * tarry unto * daily.
 * to morrow, that ye may goe together with * expect ye.
 the rest. *A.* But there will be *a* a throng in * to morrow day.
 the Barbers shop, *b* for the market. *P.* What * a great company, or
 then? yee will have *c* leisure enaugh to crowd.
 wait. *d* Betake your selfe to [your] studie. *b* because of the
A. Master, as it *e* pleaseth [you]. *c* time enough.
d Get you.
e listeth, or liketh you.

The 11. Dialogue.

Bargian, The Master.

MAfterf I am sent for * by my father. *f* my father hath *for me.* * of.
P. Where is he? *B.* In the Inne. *P.* * shewed.
 When came he? *B.* He came even now. *P.* *b* tarrieth for *me*.
 Who * told thee so quickly? *B.* He sent a ser- standing before the
 vant unto me. *P.* Where is he? *B.* He *b* looks doores;
 for me before the doores. *P.* Why hast thou * sent in him.
 not * brought him in? *B.* He would not * enter in.
 come in. *P.* Why so? *B.* Because he saith, *i* he is in hastes.
; he is * in haste. *P.* Call him, that I may * urged by hastes.
 talke with him * *k* a word or two, and / then * in few [words.]
 goe thy way: but be * carefull that thou * *k* a little.
 be here * very quickly. *B.* *m* I goe to call / afterwards.
 [him.] * care thou. * be pre-
 sent. * the very first.
m I will goe.

The

The 12. Dialogue.

The Master. Ruscine.

WHere is Martin? R. Hee went to the market. P. Whereto? R. To buy (as he sayd) a girdle. P. a Hee ought not to goe forth without my commandement: but this [is] nothing to thee: who shall give you [your] drinking? R. Hee said * that he would come againe at two of the clocke, that he * might give it us. P. What if he deceive [you]? R. c That is not his * custome. P. c Except he shall bee present at the fhoure * put [my] wife in minde * of your drinking: for [shee] hath another key of the * butterie.

The 13. Dialogue.

The Master. Scarron.

* commest now.
* hadst thou gone.
k fetch.
l Wherefore hadst thou not brought it.

Marvell greatly from whence thou * now commest? S. Master I returne from home. P. Why * wentest thou home? S. To k aske [my] drinking. P. l For what cause broughtest

broughtest thou not it ? S. My mother ~~is~~ ^{was} about busines; was * busie. P. What then ? oughtest thou to goe forth without my commandement ?

S. I confess I ought not. P. Therefore what hast thou deserved ? S. ~~is~~ ^{to receive} stripes ; but o master, I pray you pardon mee. P. Why * askedst thou not leave to goe forth ? S. Because q I durst not trouble you. P. What did I ? S. You held a certaine little booke and r read something. P. It may be so, but s notwithstanding ye trouble me oftentimes, for a lighter matter : now therefore prepare thy selte to be beaten. S. ~~is~~ ^I O master spare mee, I pray you. P. Suffer [me] that I may * bethinkemy selfe a little before : goe to, I spare [thee,] both because thou confessest it ^{ingenuously}, al- so for that thou seemest to mee y studious e- nough. S. Most courteous master I give [you] * most humble thanks.

* To be breeched.
~~is~~ ⁿⁿ jerks.

~~o~~ I pray you master pardon me.

* hast thou not asked leave of going forth ? q I was afraid of trou- bling you.

r you did.
~~s~~ nevertheless yee in- terrupt me.

~~t~~ I pray you master spare mee.

* thinke.

* somewhat.

* freely.

y sufficiently painfull.

* the greatest thanks.

The 14. Dialogue.

William : the Master.

M After * I have no paper left to write : * will you give [me] a book ? P. Vn- to what use ? G. Partly * for dialogues, part- ly * for examples. P. Hast thou c put them into thy booke ? G. I have put them in. P. * to write copies. * Shew

* there remaineth no paper to me, or paper remaineth not to me.

* whether will you.

* to dialogues, or con-

ferences.

* to write copies.

* set them downe.

* let me see.
 * behold to you.
 o written downe.
 f eighteene sheets.
 g greater paper.
 b that he may not
 doubt.
 * refer, or write
 downe.
 a his owne booke.
 * beware.
 k mispend, or mar.
 f at thee.

* Shew [me.] G. Master * see. P. What [is] that? then hast *e* put downe *f* xvij, wilt thou then have of the *g* greater? G. If it please you. P. Aske of [my] servant: and *b* lest he doubt shew him thy booke, that hee may * put the same into *i* his [booke.] G. I heare [you.] P. Heare also, *take heed thou doft not *k* abuse thy paper, lest thy father be angry *l* with thee grievously. G. God grant I may use [it] well.

The 15. Dialogue.

Grivet: the Master.

* Wherefore?
 * knives for the
 Table.
 o What?
 * already dull and un-
 profitable.
 g other knives.
 r helpe thee. * lest
 [deceipt] be put
 upon you, or lest it
 be deceived unto you.
 * cosened, circumven-
 ted, or over-reached.
 u take heed.
 * God helping.
 * the honour of him.

M aster may I go forth? P. * For what cause? G. That I may buy * table-knives. P. Where are [the kniyses] which thou haddest? G. I left [them] at home. P. o Why so? G. Because they were * become dull and good for nothing. P. Hast thou money to buy *q* others? G. My mother gave me. P. Who shall bee [thy] *r* helper to buy [them]? G. Gerard. P. Go verily: and take heed * lest you be *t* deceived. G. Wee will *u* beware * by Gods helpe. P. Indeed hee helpeth all [men;] but them especially, who refer all thingsto * his honour.

The

The 16. Dialogue.

Vernet : the Master. Spatula.

MAfter * may I speak unto you a word
 or two ? P. Speake. V. Wee two
 b propounded (c if it might seeme [good]
 so unto you) to go walke *a* abfoad whilst the
 rest play. P. Whither will ye goe forth ? V.
 Into the neerest * suburbs. P. But what will
 you doe walking ? S. We will handle some
 f Dialogue. P. But of good and honest mat-
 ters. S. This fairenesse of the time, and so
 * goodly a g face of the earth will *b* offer
 unto us some * fit matter to talke of. P.
 * There is never wanting matter of praising
 God, onely to his true worshippers. V. Ne-
 ver *l* in very deed : but that we may returne
 to the purpose, Master, * will you suffer us
m to goe forth without the citie ? P. *n* I would
 never permit [you] but that your perpetu-
 all *o* fidelitie * hath beene thorowly knowne
 unto me and [your] true love *p* of learning :
 especially fith that lewd youths have decei-
 ved me often *q* in this kinde : therefore goe
 yee forth, and then returne *qq* quickly to
 supper.

* is it lawfull [for
 me] to speake a few
 words unto you.

b determined, *c* if you
 shold think fit.

a without doores.

* places neer unto the
 Citie walls, or under
 the citie walls.

f speech, or confe-
 rence, * faire.

g shew. *b* give, or af-
 ford. * honest argu-
 ment, * matter of

lauding God is never
 wanting. *l* truly, or
 indeed.

* doe you permit.

m to walke out of the
 Citie.

n I would never suf-
 fer you but that.

o trutinesse. * had
 beene. *p* of learning
 had beene tried.

q after this manner, or
 herein.

qq in due time, or
 due season.

The

The 17. Dialogue.

Isaias: the Master.

* is it lawfull to goe abroad?
 * dost thou covet to goe forth?
 * borcher, or mender of old clothes.
 * breeches, hose for the thighes. & done, y^e gesse, or suppose.
 & deceive thee.
 a craftsmen. b doe fullfill their promise.
 * performe fidelitie.
 & neverthelesse I will goe. d I hinder thee nothing.
 * lest thou be wanting to thy lesson. e to take thy lesson, or lest thou can not say. ee you give mee good counsell.

Master, * may I go forth? P. Whither wouldest thou go? I. To the tailor. P. Whereto? I. To fetch [any] overstocks. P. Are they & made ready? I. They are I thinke. P. Thou sayest well, y^e I think: because the matter is uncertaine. I. But hee had promised mee against this day. P. What if hee & deceive? I. It will bee no marvell. P. Now also thou hast spoken truly, for a artificers seldom b * performe their promise against the promised time. I. & notwithstanding Master I go to see, if you permit me. P. d I hinder thee not. I. Master will you any thing? P. Yea that thou make haste: * lest thou come too shorte to thy lesson. I. ee You admonish [mee] well: I goe my way.

The 18. Dialogue.

Cains: the Master.

* Is it lawfull to goe forth? g to goe so oft home. * had commanded,

* **M**ay I go abroad? P. Whither. c. Home. P. Ho, g to gad home so oft? c. My mother * commanded that I and my brother

brother should * goe to her to day. P. b * come unto her.
 For what matter ^b c. That our ^b girl might ^b whereto, or to what
 * looke our clothes. P. * What [is] that ? what matter ? ^b maid.
 * have you lice ^b c. * Yea indeed ^b many. P. * search, or picke
 Why have yee not * told my wife [of it ?] [our] garments to
 c. o We durst not. P. As tho she is so very * Are there lice to
 p hard. Shee hath a girl especially for that you ? Are you lousies
 cause, that shee may ^b looke to * the clean- * And indeed many.
 nesse of you all : neither ^b rare ye ignorant ^b wee have many.
 of it, but ye * are glad to have an occasion * admonished my
 given you to see your mother : tarry there- wife, or put my wife
 fore ; I will take order to morrow, that in minde of it ^b wee
 [your] clothes * be thorowly looked. c. But p difficult, or straight
 [my] mother will chide us. P. I my selfe will toward you, or hard
 x pacifie her, * be ye quiet.

^b admounished my
 wife, or put my wife
 in minde of it ^b wee
 have not beeene bold.
 p difficult, or straight
 toward you, or hard
 to be pleased. ^b see
 that you bee kept
 cleanly, * your clean-
 lines of all. ^b yee are.
 * rejoice. * an occa-
 sion of visiting your
 mother, to bee given.
 * be searched thorow-
 ly to you. x quiet, or
 content her.
 * rest you, or be still.

Al. Totnator.

^b lads, or scholars.
 P. * Whereto ? T. c To fetch bread. * is it lawfull for me ?
 P. * Halt thou no bread left ? T. * I have some * whither ? c To re-
 indeed, but very little. P. What [doth] require. * doth there re-
 [thy] brother ? * is he to goe with thee ? ^b thee. * There remai-
 T. My father hath * bidden [him]. P. When nech indeed but, &c.
 g mettest thou with him ? T. On thursday * will he goe, &c.
 when he * came into this citie. P. Where * command lo.
 sawest thou him ? T. At the market. P. Doest ^b spakest thou with
 thou not i lye ? T. I doe not lye. P. * How ^b speake untruly.
 wilt thou prove [this ?] T. There are of my * whence.

schoole.

The 19. Dialogue.

Al. Tornarus. Master : a ike boyes.

MAfter, * may I go home to morrow ?
 P. * Whereto ? T. c To fetch bread. * is it lawfull for me ?
 P. * Halt thou no bread left ? T. * I have some * whither ? c To re-
 indeed, but very little. P. What [doth] require. * doth there re-
 [thy] brother ? * is he to goe with thee ? ^b thee. * There remai-
 T. My father hath * bidden [him]. P. When nech indeed but, &c.
 g mettest thou with him ? T. On thursday * will he goe, &c.
 when he * came into this citie. P. Where * command lo.
 sawest thou him ? T. At the market. P. Doest ^b spakest thou with
 thou not i lye ? T. I doe not lye. P. * How ^b speake untruly.
 wilt thou prove [this ?] T. There are of my * whence.

* at length.
* are present.
* It is true altogether.
* I permit that thou
goc.
p God be with you,
preserve yon.
* we pray the same.
q heartily. * minde.
* come hither againe.
s God willing.
* Care, or be carefull
of. * be mindfull of.
x Even. xx I will bee
more carefull. * whe-
ther will you any
thing?
z That you command
me to your parents.
* that you shew salu-
tation [or health] to
[your] parents in my
words [or in my
name.] * yee also
farewell. a with a
slow pace, not too
fast. b because of the
heat.

schoole-fellowes who were present. P. Who
* I pray thee ? T. Blasē and Audax *m* are here.
P. Boyes, is it true ? P. u. [It is] * very true.
P. How know yee ? P. u. Wee saw his father
and we heard the very words. P. If it be so,
* I give thee leave to goe home with [thy]
brother. T. Master farewell. P. The Lord
God p keepe you, T. Wee wish you the same
q from our * heart. P. But how, when will you
be * here againe ? T. To morrow at evening,
s God assiting. P. * See that thou *u* remem-
ber [thy] promise. T. I will bee carefull. P.
x Verily, as thou art wont. T. Yea, x x I
hope better : * will you any thing ? P. z *
That you doe my commendations to your
parents. T. I will doe it willingly : Master,
farewell againe. P. * Fare yee well also : and
walke a softly b for the heat of the Sun. T.
We are wont to doe so.

The 20. Dialogue.

The Adafter : Villariam.

* what will it to it
selfe ? e been absent.
d I was to stay at
home. * It behooved
mee to stay, &c.
* That I might bee
present to my mo-
ther. * office. * I did
read more often to
her.

* **W**HAT meaneth it, that thou hast
e been away this whole weeke ?
d * I was of necessity to tarry at home. P.
Wherfore ? V. * That I might be with my mo-
ther who was sick. P. What * service didst thou
performe unto her ? V. * I read to her very
often. P. What didst thou read ? V. So māthing
out

out of the * holy Scripture. P. That [is] a * sacred letters,
holy and laudable * seruice, I wish all would * ministerie. * study
so in the word.
* so study the Word of God ! But what ? didst
thou nothing besides ? V. As oft as g it was
needfull, I * served her with [our] b girle. P.
b maid-servant.
Al. Are all these things true ? V. I have *
testimony. P. k Bring it forth. V. I Behold.
P. Who writ it ? V. Our servant * for my
mother. P. I acknowledge his m hand, be-
cause thou hast oft brought a [it] mee from
him. V. * May I then returne unto my p seat ?
P. * Why shouldest thou not, sith thou hast
satisfied me ? V. Master, * I give you thanks.

* did minister to her.
Al. whether are these
things true altoge-
ther. * witness, or
evidence. k let me see
it. I See. * in the name
of my mother.
m writing. n a wri-
ting, or his hand.
* Is it lawfull there-
fore. p forme, or
place. * what else
should be lawfull ?
or why should it not
be lawfull ?
* I give thankes [to
you.]

The 21. Dialogue.

Al. *Lucet. the 9 under-Master.*

Al. *Lacet. q Vther.*

Master, * may I go forth ? H. s What * is it not lawfull for
cause * hast thou to go forth ? L. I me to, &c.
must goe to the market. H. Whereto ? L. s What need hast thou
to goe forth ?
That I may buy leather. H. For what t use ? * is to thee of going.
L. * u For the soles of my shooes. H. Who * Why thither ?
shall helpe thee in the buying ? L. A certain : purpose. * To the
townesman to whom my father hath * com-
mitted this. H. * Thou shouldest * have come
to mee with the rest who * went to the mar-
ket. L. I was busied. H. In what matter ? * to goe unto.
L. In writing letters to my father. H. When * havegone forth to,
wilt thou * send y them ? L. To day, if I shall &c. * give.
finde * any of our country-men in the mar- y those letters.
ket, men. * any our country-

* thou shal bee minded. *H.* Goe thy way, and * remember to be full. * wanted. *P.* present at the * accustomed houre. *L.* I will remember.

The 22. Dialogue.

Arator. The Master.

* I had gone forth.
 * leave. * at the first
 hour. * cared for,
 or looked to.
 * I thanke God.
 * the second houre is
 at hand.
 * Call my servant to
 me. & afterwards.

Master, * I went forth by your * permission * at one of the clocke : now I returne. *P.* Hast thou * dispatched thy busynesse ? *A.* I have dispatched it, & thankes [be] to God. *P.* Well done, what a clocke is it ? *A.* * It is almost two. *P.* * Call me [my] servant, & and then goto [thy] drinking with the rest.

The 23. Dialogue.

Heung. The Master.

* give me mutually,
 or to lend a little mo-
 ney. * what need is to
 thee of money ? & pay.
 * a penny with a half.
 * By what name.
 & he writ. * to mee.
 f bid him.

Master, will you * lend me some mo-
 ney ? *P.* * What need hast thou of mo-
 ney ? *H.* That I may & satisfie *Sylvius*. *P.*
 How much doest thou owe him ? *H.* * Three
 halfe-pence. *P.* * For what cause ? *H.* Because
 & he hath written some Dialogues * for mee.
P. Shew [them.] *H.* See, if it please [you.]
P. Goe to [my] Vsher, f tell [him] that hee
 may

e commend mee hear- thy way, and *c* * doe my hearty commenda-
tily to him. * say un- tions to him. *B.* I will doe it willingly,
to him very much fa-
lutation from mee.

The 25. Dialogue.

Scriba. The Master.

e biddeth, or desirereth
you. *f* except for our
houſhould hee hath no
gueſts. * the people of
our owne houſe.

g I am bidden.
h otherwise, or to an-
other place, *i* already.
** in my name or*
*word, *j* any thing else.*
m timely, or betimes,
earely. * God affi-
ſting, or helping.

MAfter, my father *e* inviteth you to
dinner, if it please you. *M.* Is hee a-
lone? *S.* I thinke [hee is] alone, *f* besides *
our houſhould. *M.* Excuse me to him, for *g* I
was invited *h* other-where *i* even now. Not-
withstanding give him thanks * from me. *S.*
Will you *l* any other thing? *M.* Nothing but
that thou returne *m* quickly to the schoole.
S. [I will returne] quickly, * by the help of
God.

The 26. Dialogue.

Gaffer. The Master.

* is it lawfull?
p botcher.
q and then.
** care for my stock-
ings to be mended.
s rended.*

MAfter, * may I have leave to go forth?
P. Whither? *G.* First to the *p* tailour,
q afterwards to the barbar. *P.* Why to the
tailour? *G.* That I may * get my stockings
amended. *P.* Are they *s*orne? *G.* [They are]
so

so borne, that I can scarce put them on. P.

Why to the Barbar? G. That I may shew

him * a boyle which I have risen *t* of late in

my thigh. P. Vncover it that I may see it.

G. See [it,] seing it pleaseth you so. P. It is

* a felon. G. x I did conjecture so. P. When

thou hast opened it to the barbar, * request

him, to give thee an *z*emplaster, *a* fit for an

ulcer. G. I will doe * as you advise. P. But

is there any who will goe forth with thee?

G. Yea, Iohn Fluvian. P. What busines hath

hee? G. [Hee] also will goe to the barbar.

P. Go yee then together and returne *b* like-

wise. G. Will you any thing * else? P. That

you * returne quickly, lest you lose your

drinking.

* an ulcer which is ri-

sen to moyn these

dayes. *t* now lately.

* a sore, or boyle,

called a Cats-haire.

x so ghesled.

* desire of him that

he adde to thee.

z salve. *a* good for a

boile.

* that which you

sounsell.

b in like manner toge-

ther. * besides.

* hasten your return.

* be punisched by your

drinking, or by the

losse of your drinking.

The 27. Dialogue.

Latonus. The Master.

Master, * may wee have leave to goe

forth? P. Are ye many who * desire

to go? L. Almost all. P. * What meaneth this?

L. There is a market to day, * thence it is

that almost every one will *g* buy something

for himselfe. P. Now I am busier, than that I

can * *b* inquire into the cause of every ones

going forth: goe therefore to the * sub-do-

ctor, who may *t* take notice, and himselfe may

* is it lawfull for.

* will goe. * What

will this to it selfe?

* thereupon it com-

meth to passe. *g* buy

himselfe. * know the

cause of going forth

of every one. *b* exa-

N 3 * con-

* usher, or teacher un-
der the usher. *t* know.

* goe with you, or * conduct you, if he be at leasure. *L.* Wee
 lead you forth. *most thanke you most courteous Master.
 courteous master wee
 thanke you.

The 28. Dialogue.

The master. Theophilus.

* talked with.
 * yes even to day.
 * temple.
 * hast thou not asked
 him, &c.
 * he is to goe to the
 schoole againe, or to
 returne to it.
 * Thou eughtest to
 exhort him.
 * perswade him.
 q largely, or in a
 long speech.
 * in many words.
Al. doth hee answer ?
 * himselfe to be kept
 backe as yet by [his]
 father, to gather
 fruits.
 * our scholaſticall
 ſtate. * that he may
 ſend backe.
 * ſeeme ſo. * diligent-
 ly. * alio the firſt
 time, or very quickly.
 * at large. * give
 them. *conveyed, or
 ſent away.
 * diligently.

Haſt thou then uſſ met with Peter to
 day ? *T.* * To day. *P.* Where ? *T.* In
 the o Church. *P.* At what a clocke ? *T.* At
 eight in the morning. *P.* * Askedſt thou him
 not when he will come to the ſchoole againe ?
T. I asked [him.] *P.* What [ſaid] hee ? *T.*
 I know not quothe hee. *P.* * Thou ſhouldest
 have * exhorted him to returne ſpeedily. *T.*
 I did it, and indeed q * at large. *P.* Thou
 didſt well : but what *Al.* anſwered hee ? *T.*
 * That he was stayed ſtill by [his] father to
 gather [his] fruits. *P.* What if thou write
 to his father himſelfe concerning * the ſtate
 of our ſchoole ? for peradventure he will be
 mooved, * to ſend backe [his] ſonne the
 ſooner. *T.* If it ſhall ſeeme good ſo unto
 you, I will doe it and that * carefully. *P.*
 Therefore doe [it] * the very firſt time : but
 heare, write tt most fully : afterwards ſhew
 mee thy letters, before thou * deliver them
 to bee uſſ carried. *T.* Master, I will doe it
 * carefully.

The

The 29. Dialogue.

Petavell. The Master.

MAfter, * may I go forth by your leave? * is it lawfull for me
 P. Whither must thou goe? *Pe.* To to goe forth?
 the Barbar. *P.* * Hast thou no other busi- * Is there no other
 nessle? *P.* *Al.* To goe from the Barbar to *Al.* I will goe.
 buy points, from thence * to get me to the * to goe. * coblar.
 * Shoo-maker. *P.* *q.* Why to the Shoo-maker? *z.* why wilt thou go?
P. That he may * put a latchet to one of my * knit to, or tye a
 shooes. *P.* When wilt thou dispatch all these
 things? *P.* *a.* Within the space of an houre,
 as I hope. *P.* Peradventure there will be ma- * within an houres
 ny * waiting in the Barbars shop. *P.* It may * space.
 be: but if I shall see, * that I must tarry lon- * expecting.
 ger there, I will * expect untill * Saturday. * to be tarryed.
P. Is there another who will goe forth? *P.* * stay, or tarry.
Pontanus saith, * that he will buy paper. *P.* * the day of the Sab-
 Doest thou know * that he hath need? *P.* I * both.
 know [it.] *P.* Goe yee therefore together: * himselfe to be wil-
 * both of you care diligently for your owne ling to buy paper.
 businesse, * and be not loyterers. *P.* We will * need to bee to him.
 take heed, God * helping. * either of you let
 him care for dili-
 gently.
 * neither be yee slow-
 backes, or truants.
 * willing.

The 30. Dialogue.

Carbonarius. The Master.

* Is it lawfull to goe forth? *A* botcher, or
mender of clothes.

* Why thither?

* That he may measure out a coat to bee
made for mee. * what
matter is there to
thee? *farke.* * who is
a tailour to thee?

* artificer. * that I
should goe unto him.

* In the street of the
hospitall, or almes-
house, *gg* wander not.

* They who never de-
ceive, do obtaine leave
of me easily. * turne
it away.
* deceipteever.

May * I have leave to goe forth? *P.*
Whither? *C.* To the *d* tailour. *P. e*
Whereto? *C.* * That he may take measure of
me for a coat. *P.* * What stoffe hast thou
to make it on? *C.* Blacke cloth. *P.* Where
is it? *C.* In my *f* chest. *P.* But * Who is thy
tailour? *C.* *Peter Sylvius.* *P.* Is hee a skil-
full * workman? *C.* I have heard so, and he
is knownen of my father, who commanded
* mee to goe to him. *P.* Where dwelleth
he? *C.* * In the hospitall street. *P.* Is it not
very far? see that thou *gg* runne not up and
downe. *C.* I will take heed. *P.* * They eas-
ily obtaine leave of mee who never deceive
[me.] *C.* G O D * forbid that I *i* ever de-
ceive you.

The 31. Dialogue.

Luterinus. The Master.

* is it lawfull [to
speak] a few words.

* where is *follis*.

Master, * may I speake a word or two?
P. Speake what thou wilt. *L.* When
sometimes you say to some of us, * where
is

is * the bellowes ? or give mee the bellowes. * the paire of bellowes.
 ¶ it doth not appeare whether *follis* be of the
 Masculine, or Feminine Gender. P. I con-
 fesse it doth not appeare : what then ? L. * * Therefore how ?
 How therefore can wee know ? P. Why
 have you never asked me * of this ? L. We * concerning this.
 aske so many things so often, that wee are
 afraid, lest we shoulde be troublesome to you.

P. As if indeed I ever * make shew of this : * bear this before me.
 contrarily, I love you so much more, * as
 you aske the ofter : for what do I more de-
 sire than that * at length I may see you
 both notable [boyes] and * most learned ? * by how much you
 L. Most courteous master * we give you ve-
 ry hearty thankes. P. * I my selfe and yee
 owe that thankes to our God, who * alone
 of his goodnesse hath given a good will to
 both of us. L. Hee grant, that we *q* may
 alwayes use this benefit well * to his owne
 glorie : But tell [us] I pray you, of what
 gender is *Follis* ? P. Of the masculine. L.
 But I rather * would have said * that it is of
 the feminine Gender. P. Wherefore ? L.
 Because * *Pellis* is such a one, which is set
 downe for an example, in our * Accidence.
 P. Thou diddest * ghesse at that, not with-
 out cause : for [words] ending in *is*, *x* of
 which sort this word *Pellis* is, are feminines
 * for the most part. L. Not all therefore ?
 P. There is y scarce any rule so generall
 which wanteth an exception : therefore

Follis *z* doth fall under an exception, be-
 cause it is the Masculine [gender.] So
 some other ; as *ignis*, *piscis*, *axis*. L. But *a* a from whence,
 how

* the paire of bellowes.
 ¶ it is not plaine.

* Therefore how ?

* concerning this.

* bear this before me.
 * by how much you
 aske me more often.
 * I may see you sometimes. * the best and
 most learned.

* we have the greatest
 thanks. * I and yee.

* alone hath given a
 good will to both of
 us of his gentlenesse,
 q use alwayes this
 benefit rightly.

* to the glory of him.

* would had said.

* it to be.

* [this word] *Pellis*,
 is of the feminine
 Gender. *z* put.

* rudiments [of the
 Latine tongue,] or
 the introduction.

* conjecture, or judge.
 x what a word.

* of the greatest part.

y scarcely.

z is contained under.

- * know them easily.
- & marke diligently.
- * the scholars spea-
king Latine.
- * accommodate.
- & to imitate them.
- * this is farre to.
- e worthy, or famous.
- * except.
- g to be a scholar.
- * in a dayes space.
- h meanest thou?
- * wee must expect a
time in all things.
- * because he hath not
learned letters.
- h the worth, or price
of learning.
- k true, or that which
is true.
- l wonders at mee, or
chides mee.
- m concerning the long
time.
- * letters. n betweene
supping, or as wee sit
at supper.
- o goe, or get mee.
- * into. p pardon mee
- q pray you.
- q troubled you.
- * hindred me nothing.
- s was I not able.
- * rejected, or put
thee off.
- x you were able [to
doe.]
- x at your pleasure, or
by your owne autho-
ritie.

how may I * know them? P. Thou shalt * easily know them, when thou shalt come to the rules of Grammar: But in the meane time b observe those * attentively who speake Latine, and * apply thy selfe diligently d to the imitation of them. L. But Master * that is long to. P. e Very goodly buildings are not made * but in long time. L. Experience teacheth us that. But my father would see mee g learned in a yeaeres space. P. And I would see it * in the space of one day: But what h doest thou? * time is to be expected in all things. Thy father * because he hath no learning, knoweth not i what learning is worth, nor with how great labours it is gotten. L. You say the k truth: but what may l answer unto him, when hee l complaines against me m of the space of [so] long time in getting * learning? P. I will teach thee, n whilst we are at supper: now goe to play with the rest, that I may o betake my selfe * unto [my] studie. L. Master, I p pray you pardon mee, I have q interrupted you. P. Thou hast * not interrupted me: for I was not busied: Moreover, if it had bee ne trou-
blesome to me to heare thee, sould I not have * deferred thee unto another time? L. u You might have done that x by your owne right. P. Therefore goe thy way.

The 32. Dialogue.

Castrinovamus. The Master.

Master, God save you. *P.* Thou com- * luckily, or happily.
 west * in due time : * what newes * what dost thou re-
 bringest thou ? *C.* My father ζ intreateth you port.
 that we may goe together * for [our] recrea- * beseecheth you.
 tion into his orchard in the α suburbs. *P.* The * for the cause of our
 fairenesse of the weather doth invite us minde, or recreation.
 * thereunto : and now we are b keeping holy- * under the city wals.
 day : but what shall we see there c pleasant d * cleernesse.
 to be beholden ? *C.* Divers and faire trees * to that thing.
 with their fruits, also a marvellous varietie c which is pleasant.
 of herbes and flowers. *P.* Nothing is more d to the sight, or
 pleasant than those things, at this time. *C.* view, or worth the
 * Such is the e bountie of God towards us. e seeing.
P. How indeed ought wee * to extoll him * That is.
 with f continuall prayses ! *C.* But I am afraid f dayly.
 * lest we cause my father to stay. *P.* b Expect * left we bee in delay
 so long, whilst I change my gowne, that I f for a hindrance] to
 may be fit to walke. * I am already i prepa- my father.
 red, now let us go : But is [your] father at b Tarry, or wait.
 home ? *C.* k He expecteth us l before the * now I am ready.
 doores. *P.* The matter * is well : see that i prepared, ready.
 thou salute him m decently. *C.* We have bin k He tarrieth for us.
 admonished often concerning this matter, m without, or at the
 * by your instruction. n comeſily, ſeemeliſily,
 reverently.
 * you teaching us.

The

The 33. Dialogue.

David. *The Master.*

* my father doth say
very much salutation
unto you. *n*doth
heartily commend
him. * out of the
country. *s* very well.
* the best of all. *p* but
where is thy mother ?
Al. In France.
q Chichester.
Al. Orlance. * to be
indued with good
health. * benefit, or
mercy. *t* kepe her
safe. * Say againe
very much salutation
to thy father in my
words. * diligently.

MY father *n* commendeth him very
heartily unto you. *P.* Sayest thou
[so ?] when returned he * from the country ?
D. Onely yesterday. *P.* How doth he ? *D. o*
* Passing well. *P.* *p* But thy mother, where
is shee ? *D.* She is *Al.* in England as yet. *P.*
Where in England ? *D.* At *q Al.* Cicester.
P. What heare you concerning her ? *D.* * that
she is in good health, through the * good-
nesse of God. *P.* The Lord God *t* preserve
her. *D.* I pray so too. *P.* * Recommend me
very heartily to thy father. *D.* I will doe it
* carefully.

The 34. Dialogue.

Bucbod. *The Master.*

* is it lawfull.
a intreat.
b say. *c* aswell as wee say, *b*: *c* arbor, *c* like as *b*: *c* labor ? In like man-
ner, why doe we not * pronounce the Geni-
tive case, *arboris*, *d* the last save one long,
ble save one.

MAfter, * may *a* I have a few [words ?]
B. *b* Speake freely. *B.* Why doe we not
b say. *c* aswell as wee say, *b*: *c* arbor, *c* like as *b*: *c* labor ? In like man-
ner, why doe we not * pronounce the Geni-
tive case, *arboris*, *d* the last save one long,
as

as * *e* commonly in other Nounes of the same termination ? *P.* Because * use of speaking hath approved it otherwise, * for the * analogie hath not place every where : but where *git* failes, * their manner is to be followed, who have spoken * well and purely : for very Latine it selfe doth * stand more ; by use and authority, than by reason. *B.* Give therefore authority & concerning the Noun *arbor*. *P.* *Arboris exesse truncus*, in *Virgil*. Doest thou not see here manifestly both the Gender and / the Accent ? *B.* Master, * I see it. But are there not others, of the same accent ? *P.* First of all, all Greeke [Nounes] as *Castor*, *Castoris*, so *Hector*, *Nestor*, and like [Nounes.] *n* In like manner these two of the Neuter Gender, *equor*, *equoris*, *marmor*, *marmoris* There are also certaine Adjectives, as *memor*, *memoris*, and *immemor* compounded of it : * such also are the compounds of *Decus*, and *Corpus*, as *indecor*, *indecoris*, *tricorpor*, *tricorporis*. But thou * mayest finde out easily o by thy selfe, these things noted * oo amongst the Grammarians, for this thy age doth require * daily greater diligence. * Moreover, thou wilt hold these things more firmly in memorie, p which thou hast found out, by thine owne labour and diligence. *B.* Most courteous Master, * I give you thankes, that you doe not onely q teach mee, but also admonish [mee] with so great courtesie. *P.* Thou doest well : but in the meane time * I would have thee to remember * to ascribe onely to God, whatso-

* almost. e usually.
* custome, or the manner. * for neither the analogie hath, &c.

* the manner of speaking proportionably to the common rules of Grammar.
g the analogie.

* the use of these [men.] * rightly.

* consist. i in use, or in practice than our reason.

k for *arbor* for the manner of the increase, or accent and Gender.

l the quantitie, or increase.

* I see it.

n also.

* the compounds of *deus*, &c. are such.

* shall.

* of thy selfe.

* at.

o by the Grammarians.

* every day.

* it commeth hither that thou wilt hold in firmer memory these same things.

p which thou shalt haue out by, &c.

* I give thankes. to you. q teach mee so courteously.

* I will thee to remember.

ever

- * to refer onely to God, as being received of him whatsoeuer, &c.
- * the favour of God shall come to our labours.
- * heavy, blockish, or dull.
- y not knew these.
- * inculcate.
- * more diligently by so much.
- * refer.
- * but in the meane time do hide my selfe.
- * in my studie.

ever good thing commeth to thee from my labour : for we labour in vaine in teaching, unlesse * God shall blesse our labours. Thou knowest that of the Apostle, Neither he that planteth is any thing, neither he that watereth, but God that giveth the increase. B. Truly wee should bee more * senslesse than lead, if we should y bee ignorant of these things, which you * beat upon so oft to us, and so diligently. P. It behooveth you both to remember, and also to record [theni] * so much more carefully. But now it is time, that thou * betake thy selfe, to thy dayly taske, * and I will shut up my selfe in the meane time, into my * studie.

The 35. Dialogue.

The Master. Oliver.

- * of the use.
- * of right speaking.
- * The book of whom.
- * like words.)

Say in Latine, a booke. *O. Liber. P. Of what Gender [is] Liber? O. Of the Masculine [Gender.] P. How knowest thou? O. * By the use and custome a of speaking well. P. Shew the use. *O. For we speaking dayly, say thus; * Whose booke is this? Cuius est hic liber? In like manner we say often-times, My booke, *Liber meus*; thy booke, *Liber tuus*; A good book, *Liber bonus*, and the c like. P. Thou hast answered well; but who**

who taught thee the use of speaking? *O.* a manner.
 Master, you your selfe. *P.* Doest thou then
 know all the use of the Latine tongne? *O.* If
 I ⁴ knew, I would not be a scholar. *P.* What ⁴ held it. ⁴ knew it
 then? *O.* f A master peradventure. *P.* Goe perfectly.
 thy way: I am content with thy answer. *O.* e then.
 Truly ⁴ I am glad. *P.* Give thanks to God ^f It may be a master.
 who hath given thee wit, and a good minde.
O. God grant I may acknowledge always
 his benefits towards me. *P.* * I pray ⁴ that ^{* God grant,}
 hee may blesse thy studies. *Oliver* * what ^{* that he may accom-}
 meaneth this? *Oliver.* That you pray well ^{pany thy studies with}
 for me. *P.* Remember thou therefore also to
 pray well ⁴ for all men, from thy heart, and
 especially for thy school-fellowes. *O.* Master ^{his favour.}
 I will remember. *P.* ⁴ God helping, was ^{* what will this to it}
 to have beene added. *O.* ⁴ I forgat, I con- ⁴ selfe?
 fesse. ^{* to all from thy}
^{*k* thou shouldest had}
^{added; God Willing.}
^{*II* confesse I forgat.}

The 36. Dialogue.

The Master. Daniel.

Daniel, attend that thou maist learne to
 turn ⁴ Latine well into English. *D.* Ma- ^{* Latine words, or}
 ster I attend. *P.* But diligently. *D.* Yea most ^{sayings.}
 diligently and from my ⁴ heart. Thou doest ^{* minde.}
 well. *D.* Therefore ^m propound to mee La- ^{*m* aske mee.}
 tine [words] as you are wont [to propound]
 unto me sometimes. *P.* Quid opus est? *D.*
 What is needfull? *P.* Gallina. *D.* To a hen,
P. It. *D.* That. *P.* Ha. *D.* She. *P.* Sit. *D.* Be.
P. Bona.

* construed.
is to all the parts by
themselves, or one by
one.

* word by word.
as far forth as I shall
be able.

* you shall goe, &c.

p every thing.

q out of rule.

r what.

s not declined.

* mee wretch.

* hath beeene.

* That I know was to
bee added.

haddest remembred.

* in English.

* now they doe not
run to mee, or meet
mee

* there is need to me, fellowes ; * I have need of paper, inke, mo-
ney,

P. Bond. D. Good. P. Thou hast * turned
well. Now answer n to every part of
this speech * by name. D. I will answer o
as much as I can, * so that you goe before
mee. P. Quid. D. It is a Noun. P. Opus.
D. A Noun. P. Est. D. A Verbe. P. Gal-
line. D. A Noun. P. Ut. D. A Conju-
nation in this place. P. Illa. D. A Pronoune.
P. Sit. D. A Verbe. P. Bona. D. A Noun.
P. Goe to, let us say againe, that thou maiest
understand p all things a little more fully.
D. What shall I answer now ? P. Shew
shortly the declining of every part, as I am
wont to teach you. D. Goe then before me
as you have begun. P. Quid. D. Quid, cuius.
a q lame Noun Substantive. P. Opus. D. Hoc
opus, operis ; ut onus, meritis. P. Daniel thou
art deceived. D. r Why so ? P. Because opus
is an Adjective here. D. Hoe an Adjective !
how is it declined ? P. It is s undeclined.
D. * Wretch that I am ! I had never heard
that. P. * [This] t was to be added, that I
know, or that I remember. D. Wherefore ?
P. Because peradventure thou hadst heard
[it,] but thou u remembredst badly. D. It
may be, but (I pray you) goe on to teach
mee : what doth this Noun signifie in En-
glish ? P. It is not wont to be turned * into
English, except joined with this ve be Sun,
es. D. Give an example. P. Thou hast ex-
amples daily in [thy] mouth. D. * They do
not now come to my minde. P. Art thou
not wont to say, and to heare of thy schoole-
fellowes ; * I have need of paper, inke, mo-
ney,

sey, and the * like ? D. I confess I say it of- * like [things.] tentimes, and I heare it oft, but I marke π * but a little. little. P. Therefore marke now, and commit to memorie. I have need of money to buy booke: or so, I want money; or I have to doe with. D. $\pi\pi$ Give likewise another $\pi\pi$ also. example, I pray you. P. Thou hast need of roddes that thy flouthfynnes may be * driven * driven out. away. D. Master, I in truth doe confess [it:] but God (as I hope) will y have mercy y have pittie, or bee on mee. P. God hath pittie of all, who call mercitull. upon hiswholily. But we have spoken now * sufficiently concerning the Noun *Opus*, * many things enow. * as much as doth belong to you: I returne * which doth apperto the rest. Eft. D. *Sum, es, esse*, a π lame taine. Verbe. P. *Galline*. D. *Gallina, a, ut mensa,* π unperfet, out of rule. *e. P. Ut.* D. It is not declined, because it is a Conjunction: In English, That, to the end that, for that. P. *Illa*. D. *Illa* of the Masculine Gender, *illa* of the Feminine [Gender,] *illud* of the Neuter. P. Decline it in the Feminine [Gender.] D. *Illa, illius, illi,* &c. P. *Sit.* D. π It was spoken of * before. π It is. P. *Bone.* D. *Bonus*, A Noun Adjective of * now. the Masculine Gender, *bona* of the Feminine, *bonum* of the Neuter. P. * Compare it * Confer. to the Example. D. *Iustus, justa, justum; Bonus, bona, bonum.* P. Now aske yee * one * another, that ye may handle all things more fully.

The 37. Dialogue.

Blunderius. The master.

* Is it lawfull?
 * hour.
 * goe away.
 * what needeth thy
 diligence, or helpe?
 * towne, or village.
 * what thither?
 * or together.
 ee diligence.
 * to doe an arrand to
 our Bayly.
 * certificate.
 f come againe.
 * At the fift hour.
 * How [canst thou]
 come so soone?
 * village.
 * from hence.
 g Goe thy way.

M Astor. P. What wilt thou? B. * May
 I have leave to goe home? P. Why
 before the * time? B. My father coman-
 ded that I should * go now. P. * What need
 hath hee of thee? B. Hee will send me unto
 [our] * farme-house. P. * Whereto? B. To
 fetch grapes, and e with the same ee labour,
 * to shew something to our Bayliffe. P. What
 if thou deceive me? B. I will bring a * testi-
 monie, as I am wont. P. When wilt thou
 freturne? B. * At one of the clocke, as I
 hope. P. * How so soone? B. Our * farme-
 house is not far * hence. P. g Go indeed.

The 38. Dialogue.

A. P.

g will you heare?
 * hast thou bee[n].
 * At what hour?
 * the first hour.
 * I have bee[n].
 * from whom.

D. A. R.

M Astor, g doth it please you to hear my
 excuse? P. When * wast thou away?
 D. Yesterday. P. * At what a clocke? D. At
 * one of the clock. P. What was the cause?
 D. * I was sent for. P. * By whom? D. By my
 father.

father. *P.* * Who told thee ? *D.* Our ser- * who shewed it thes ?
 vant. *P.* Why *Al.* came he not to mee ? *D.* *Al.* camest thou nor.
 Because kee said * that he was in haste. *P.* * * himselfe to be urged
 Hast thou witnessses ? *D.* Master, they are here. * Are there witnessses
P. Goe thy way, sit in thy place, I will * ex- to thee ?
 amine them in the meane while. * aske them concer-
 ning it.

The 39. Dialogue.

The Master. Michael.

Why camest thou no sooner ? *M. mI* * I waited for.
 did expect [my] brother. *P.* Where * abode, or staid be-
 is he ? *M.* He *n* tarried behinde in the mar- blinde.
 ket. *P.* Why * hast thou nor brought him ? * broughtest thou
M. He * desired to buy inke. *P.* Yea peares, * him not ?
 apples, or some other fruits. *M.* I know not, * would buy.
 * yet he said * so. *P.* Sith you are brethren, * notwithstanding.
 why have you not a common inke at home in * that.
 a *p* pot ? *M.* [My] brother will have no- * inke in common.
 thing common with me. *P.* *Al.* Will he then *p* viall, cup with a
 [have] all things proper to himselfe ? *M.* * hollow belly.
 That is it. *P.* * Put me in minde *pp* when he *Al.* he will. * yea ve-
 shall come, I will teach him what brother- ry so * admonish me.
 hood is. *M.* Master, I will doe it. *P.* Goe
 thy way into thy place. *pp* when he commeth.

The 40. Dialogue.

D. P.

- * is it lawfull, &c.
- * hath some occasion to use mee.
- * diligence.
- * to him.
- * render.
- * prescribed unto you
- * learned perfectly, or without booke them now.
- * when I may by my leisure,
- * attend.
- * may be absent.
- * to morrow day.
- * a certificate, or note.
- * I bring alwayes to you.
- * a note.
- * in my fathers name, or for my father.
- * say salutation to thy father in my words.

May I be permitted to bee away at two of the clocke ? *P.* What busynesse hast thou ? *D.* My father * needeth my helpe. *P.* In what matter ? *D.* That I may write something for him. *P.* But in the mean time, thou wilt not repeat [those things] which are * appointed you. *D.* I have * learned them already. *P.* Well done. *D.* Doth it please you to heare me ? *P.* I will heare [thee] to morrow, * when I can y tend. *D.* Master, doe you permit then, that I χ may be away ? *P.* Goe to, I permit it : but so, that thou bring \ddagger to morrow, a * testimonie written. *D.* * I bring you alwayes * a writing either from my father, or from our servant, α in the name of my father. *P.* Thy father doth well: for there are many who feed me with lyes : Now goe thy way, and * commend mee to thy father. *D.* Master, I will doe it.

The 41. Dialogue.

Master. Caperone.

- * Oh, or here.
- * what ?
- * weeps thy brother ?

Hoc Caperone. *C.* * Anon master. *P.* * Why * doth thy brother weep ? *C.* He is sicke.

sicke. *P.* How knowest thou ? *C.* It appea-
reth sufficiently. *P.* By what signe ? *C.* Be-
cause he hath vomited. *P.* What *c* grieveth
him ? *C.* [His] head and stomacke, as hee
saith. *P.* Why * went he not home ? *C.* He
durst not. *P.* *d* But durst not thou * tell me
of it ? Go to, thou thy selfe lead him * home,
and shew * carefully to [his] mother, * how
hee is : make haste, why doest thou loiter ? *C.* Lead him * softly. *C.* Master, I will lead
[him.]

* troubleth, or pal-
neth him, or where is
he sicke ? * why twooke
he not himselfe home ?
* got himselfe.
* But thou durst thou
not ? * admonish me,
or put me in minde of
it. * even until home,
* diligently. * how
he hath himselfe.
* with a slow pace,
leisurely.

The 42. Dialogue.

The Master. Tiliak.

Hoe, *Tiliak*, follow me into my cham-
ber, * I have matter to admonish thee
of privately. *T.* Master I am * here. *P.* Wilt
thou never come f^{or}early to the schoole ?
T. I cannot come sooner. *P.* Thou sayest f^{or}times.
g this always : what hindreth [thee ?] *T.* g that ever.
There is *b* no bodie at our house * to a-
wake mee. *P.* No body ? *T.* No bodie at
all. *P.* Have yee not a girle ? *T.* We have
indeed, but *bb* shee careth not * to raise me. *bb* shee hath no regard.
P. Yea thou (as I thinke) doft not care to
rise, doe I not say true ? * why doest thou
hold thy peace ? Answer something now
at length. *T.* * Wretch that I am, what * nothing.
shall I doe ? *P.* There is * no cause * that * that thou feare.

* [there is a matter]
that I will admonish
thee of asunder, or
severally.
* present.
* betimes.
* who may awake, &c.
* none.
* to stir me up.

O 3 thou

6 Why?

- * goe to see unto his mother and aske.
- * [see] you doe not send. I retaine, or conceal.
- * good cheare.
- * take a good heart.
- * That.
- * asunder.
- * hath it selfe.
- q to get me up.
- r call upon me more earnestly.
- * very hardly, grievously, or with much adoe.
- * I seeme to put on my doublet.
- * to my shoulders.
- * goodly, or well.
- * As God loveth mee.
- * I have done.
- y Goe on.
- * I bend backe my head.
- z lie downe.
- * Also doest thou?
- * pleasingly.
- b maid.
- s wood, or in a rage.

thou shouldest feare, confess the truth. T. What if I shall confess it? P. iHoe, believe mee I will pardon thee. T. Ah, it shanneth [mee.] P. I pray thee, let it not shame [thee] to confess the truth, otherwise thou shalt be beaten: goest thou on to hold thy peace? Hoe Monitour, * goe to his mother to see and aske. T. Master, I pray [you] * doe not send, I will tell you all the matter, I will / hold backe nothing. P. Goe to, * bee of a *m* good courage. T. Indeed it is so, as you have said. P. n This is not enough, I will heare all things o severally. Shew me plainly how the matter * standeth. T. When the girle commeth q to stir me up, first I answer nothing, as if I sleepe in earnest; and then, if shee r urge me more, I lift up my head * heavily: I sit in my bed, z I cast my doublet * upon my shoulders, as being about to arise straightway. P. How * finely doest thou tell [it!] * So God love me, I love thee more now than ever s I did. y Proceed. T. As soone as the girle is gone out of the chamber, then * I z bow my head backe upon the pillow, and put downe my feet. P. * Doest thou also sleepe againe? T. I indeed sleepe againe well and * quietly. P. How long? T. Vntill our b girle come the second time. P. When shee returneth, what saith shee to thee? T. [She] exclaimeth, [shee] cryeth out, [shee] t is madde. P. What words doth [shee] use? T. Hoe knave (quoth [thee]) when wilt thou be in the schoole? I will tell thy Master,

ster, that he may d' beat thee well: thou wilt [¶] Ierk thee.
 never rise, unlesse thou shalt be * stirred up ^{* raised, or roused} up. ^e wilt thou?
 twise, or thrise. *P.* Doest thou promise * faith, or truth, or
 in good * sooth, [¶] that thou wilt doe thy du- ^{sinceritie.}
 tie hereafter? *T.* If ever I shall fall backe * * thee to doe thy
 I will int' eat no more pardon, but will bee ^{* I shew, [or plead]} dutie.
 content to bee beaten openly with roddes, ^{no cause, but will be} and that most g' bitterly. *P.* Indeed thou beaten.
 promisest very well, but how wlt thou per- ^g sharply, severely,
 forme [thy] promises? *T.* *b* The Lord God or cruelly.
 helping [mee]. *P.* By what * meanes wilt ^b Through the helpe
 thou * move him? *T.* By faith, and by *i* con- ^{* reason, or way.}
 tinuall prayers. *P.* Otherwise thou canst * bow him.
 obtaine nothing. *T.* * In truth I doe be- [¶] dayly.
 leeve, it. *P.* It is not enough to beleeve it, [¶] I verily beleeva it.
 unlesse thou * bee carefull to effect it dili- ^{* care.}
 gently. *T.* I will looke to it ^m with all my ^{m to my uttermost}
 power, and I will ^z meditate that one thing ^{power. m think on.}
 day and night. *P.* Thou speakest * passing ^{* dayes and nights.}
 well, * so that yet thou proceed to be mind- ^{* the best of all.}
 full. *T.* How can I forget? The Preachers ^{* whilst that.}
 doe never cease ^o to admonish of that; you ^{o to put us in minde}
 also master, doe exhort us almost dayly un- ^{of that.}
 o it, and you doo well, because we are all [¶] chiefly.
 very negligent. But I ^p the chiefe of all. *P.* * give thy diligence.
 Therefore, * doe thy indeavour, that thou [¶] manners the first of
 first of all change these ^r manners, and re- ^{all.}
 member especially ^s to be always a * spea- ^{* true, a lover of}
 ker of truth. *T.* God grant that I never lyc. ^{truth, or to speake}
P. Oh how happy shouldest thou be! *T.* I [¶] the truth.
 shall be happy enough presently, if onely ^{* absolve, or acquit}
 you shall * set me free. *P.* I will doe what ^{mee, forgive mee, let}
 I have promised thee; but of that * condition ^{mee goe.}
 that thou remember thy promise, and that ^{* law.}

* in very deed, or in truth.

* received.

* what then?

* lacketh. y quit.

* even now.

* how long?

* the rest.

* detain thee.

* a student.

b idle, or slothfull.

* raised, or got up, vigilant.

* hold in memoria.

* ah grieve.

* studiously.

* doe * consult, or advise. * first of all.

* well pleasing.

* how much benefit?

* vehemently. * cause.

* make knownen to them.

g sorrow for my fault.

h Indeed I will make it knownen.

* the very first time.

thou performe *u* indeed, like as now thou hast * undertaken to mee. T. * Therefore what *x* remaineth, that I may goe away y free? P. Yea something remaineth, tarry and heare * presently. T. Master *z* as long as you will. P. Amongst *a* other things *z* is meet [that] thou shake off that sluggishnesse, which is wont to * hold thee in thy bed, for it doth not become *a* *a* studious youth to bee sleepy and *b* sluggish, but to bee cheerefull and * soone awaked, as thou seest some of [thy] schoole-fellowes. Doest thou not * remember the divine precept of Peter the Apostle? T. What is that? P. Bee yee sober (quoth hee) and watch. T. O how oft had I heard it, but * alas, I never used it. P. Seeth thou use it * earefully hereafter: neither that onely, but *o* ther precepts of living well, which *t*hae hast heard so oft, which thing indeed if thou shalt diligently * performe, thou shalst * provide well for thy selfe. *S*pecially thou shalt bee *d* pleasant to thy parents, and to me, and to thy schoole-fellowes, and to conclude (that which is the chiefe), that thou bee deare to God who will promote thy studiess every day more, to the glory of his name. T. O *e* How great fruit doe I perceive by this your admonition! P. Truly, I rejoice * exceedingly both for thine owne * sake, and the sake of thy schoole-fellowes. T. What if you * shew them my *g* repentence? P. *b* I indeed will shew it * presently, that they may learne by [thy] example, *i* nothing

is nothing to bee more acceptable to God, is that nothing is more than to acknowledge [our] fault, and *to re- pleasing. * to amend. turne * to amendment. Sonne farewell, and * to good fruit, or be present * at three of the clock in the * au- thrift. * at the third ditorie. T. Most loving Master, I give * you * au- hour. * Schoole. * most hearty thanks, or most great thanks. very great thanks.

The end of the third Booke.

THE

THE SPANISH INFLUENCE

117



THE FOURTH

Booke of Scholaisticall

Dialogues;

Containing a somewhat more
grave matters, especially in
manners and in Christian do-
ctrine.

a more grave by a
little.

The first Dialogue.

Periadius. Samuel.



Samuel, I pray thee helpe me *give mee thy dill-
a little. *S.* What is *it ? *P.* I know not what hath *fallen
into my eie, which *troubleth
mee very ill. *S.* Into whether
eye hath it fallen ? *P.* Into
[my] right [eye.] *S.* Wilt thou [that] I
ooke into it ? *P.* *Of all love looke into
it. *S.* Open d [it] dd as much as thou
canst, and hold it immoveable. *P.* I cannot
hold it from twinkling. *S.* Tarrie, I my
selfe e winking.

gence, or lend me thy
helpe. *that.

* fallen to mee into,
&c.

* hath me very
evilly. every sore.

* I will love thee
d thy eye.
dd as wide.

* And what, doest thou see?
g plucke it forth I pray thee.

* thou thy selfe see-
sa small part.

¶ very small.

* trie, prove.
* that nothing is, &c.

¶ concerning.

¶ excelling.
* who hath us so
deare.
* Is not my eye red
unto mee?
¶ A little.
¶ for because.
* it grieves mee as
¶ why should I not
believe it?
* have felt such grieve.
* price.
* how much?
* therefore nothing.
* I have thanke to
thee.
* there may be given
a place of requiting.
* I had spoken.

selfe will hold it with my left hand. P. * Doest thou see any thing? S. I see some little thing. P. I pray thee g pull it forth, if thou canst. S. But, I have plucked it forth already. P. O well done, what is it? S. * See thou thy selfe. P. It is *is* a mote of dust. S. And in truth so very little, that it can scarce be seen. P. See how much grieve *is* so little a thing can bring to the eyes. S. Truly [it is] no marvell: for none of the outward members is said to be more tender than the eye. Thereupon also it commeth to passe, that we may * find by experience, * nothing to bee more deare unto us. P. God doth approve this, when speaking *of* his love towards us, in Zachary, in the second chapter, hee speake thus: *Hee that toucherh you, toucheth the apple of mine eye.* S. O the *m* immeasurable goodness of God, * who loveth us so dearly! P. * Is not mine eye very red? S. ¶ Somewhat, *so* to wit, because thou hast rubbed it. P. Doest thou not beleeve * that it paineth mee still? S. * How can I but beleeve it, who * have had experience of such trouble so oft? P. Experience is the mistresse of things. S. So it is said commonly. P. What * reward shall I give this Physician for [his] labour? S. * So much as we have covenanted for. P. The conclusion is short, * nothing therefore: but nevertheless * I thanke thee, and I wish * I may have an occasion to require thee. S. But rather God forbid. P. Thou hast corrected me well: * I speake unwisely, but without
* guile.

* guile. S. So I toooke it, but in the meane * deceipt, time ^{as} it is lawfull to jest, especially that we ^{as} we may jest, may exercise ^{as} our selvs in the Latin tongue, ^{as} us.

P. The Lord God grant, that all our studies may be referred ^{to} to his glorie. S. He grant ^{to} the glorie of his [it] I beseech [him.]

The 2. Dialogue.

Alexander. Charles.

B Ehold, I restore thee * that which thou * that lent. Blentest mee, and I give thee * very * the greatest hearty thanks, C. * There is no cause that thankes. thou shouldest give me [thanks :] but hadst * There is not, that thou used it sufficiently ? A. Thou hast thou give, &c. granted [me] the use of it long enough, & such is thy huma- which is thy courtesie. C. I pray thee spare nitie not * any thing that I have, as oft as need * my things. shall bee. A. I will not spare, e sith thou e when. commandest so. C. Thou shalt doe mee a very acceptable turne. A. I give thee most hearty thanks, thou also use our [things,] if * thou shalt have any need. C. * There is * there shall bee. no cause that thou shouldest * wish me, I am * There is not, * bold enough of mine owne g accord. A. * warne, or admoenish. * impudent. Yea thou [art] over bashfull. C. Be it so : g free-will, or of nevertheless thou ^b wilt perceive it some- mine owne selfe. times. A. I i * desire so, farewell. C. The ^b shalt. Lord God preserve thee. * wish. * will.

The

The 3. Dialogue.

Paul. Quintine.

* ought we carefully
to heare, &c.
& after his will, or
from his will.

whether or no also.
make plaine unto
mee.

to love.

whether or no.
comprehend.

rightly.

more at large.

Why * ought we to heare the Gospel
diligently? Q. That we may learne
to worship God & according to his will. P.
Dost thou answer mee no other thing? Q.
What should I answer? for I know nothing
besides. P. And not also, that we may live
soberly and justly? Q. I pray thee ~~me~~ declare
unto mee those two Adverbs. P. Soberly,
that is to say, continently: Justly, that is to
say, in justice, to wit, that we give to every
one his owne: So it commeth to passe, that
Sobetly appertaineth to the private life of
every one, and justly ~~to~~ charitic which we
owe to our neighbour. Q. But my Paul hear
[mee:] o doth not the worship of GOD
p containe all these things? P. Quintane
thou thinkest well: but I would try by expe-
rience, whether thou diddest understand thy
answer * aright. Q. Thou hast done well:
for nothing can be said over much, concer-
ning the fincere understanding of the Word
of God. And truly I would deale with thee
willingly q in moe words, concerning this
matter: but the houre it selfe doth admonish
us that we depart.

The

The 4. Dialogue.

The Monitour. Baptish.

Thy brother *y* always in the Sermon *y* either doth prattle
 either doth prattle, or play the foole, alwayes at the Ser-
 mon.
 or doth *s* provoke some one : whereupon it *s* incite, or stir up
 conameth *to* passe, that he is to be noted oft- some one to evill.
 times, and then that he be beaten. **B.** What
 wilt thou [that] I doe ? **O.** Why doest
 thou not *z* admonish [him] oft ? **B.** I never *z* warne,
 leave off to admonish him. **O.** *u* I pray thee, *w* Goe on I pray thee,
 proceed. **B.** There is no cause, that thou
 pray mee : I will never *x* cease untill (God * Give over.
 willing) he shall reforme himselfe * of some part.
 in some
 sort. **O.** So thou shalt use the Precepts of
Cato, when thou admonishest any man : thou
 knowest the rest. **B.** But my *Nicholas*, I pray
 thee, that thou *** let mee know it, as oft as * shew it unto me.
 thou shalt *z* note him. **O.** There would never *z* put him in the
 be an end, his name is so oft in my * bills.
B. At least *b* certifie mee once, *c* as soone as
 he hath committed [a fault] for which he *d* is
 to be noted ; then I will tell my father, whose
 words he feares more than stripes. **O.** That
 is no *e* little argument *f* of a good towardli-
 nesse. **B.** In truth I *hope* so. Therefore wilt
 thou doe what I desire ? **O.** Indeed I [will do
 it] and that willingly.

* little Commen-
 taries.
* roules.
b make mee more cer-
 taine.
c when first he shall
 doe a fault.
d may bee accused, or
 complained of.
e small token.
f of great hope.

The

The 5. Dialogue.

Patritius. Melæus.

* counsell, didſt thou
handle.

g thou doe not utter
it.

* covetouſly, or desi-
gnaſly.

* ſtily, in ſecret.

committed in truſt.

truſt, or credit.

* ſhale, * ſtily, or
cunningly.

* faith.

* me to hold my
peaſe.

* utter it, or tell
thee.

What * ſpeech hadſt thou even now
with our master ? *M.* Ask him if
thou deſire to know. *P.* Why doest thou
hide it from me ? *M.* That g thou make it
not [knœwne] openly. *P.* Beleeve me, I doe
not aske thee therefore, that I may utter it :
for what good ſhould it doe me ? *M.* Why
then doest thou aske ſo * earnestly ? *P.* Ve-
rily that I may rejoyce * in ſilence with my
ſelfe, if thou ſhalt heare any good. *M.* Doest
thou come ſo prepared, that thou mayeſt
wreſt from mee that, which is k committed
to me alone, and that from [our] master ?
P. Thinke [that to bee] ſpoken to a deafe
and a dumbe [man] which thou ſhalt ſpeak
to mee. *M.* Shall I commit my backe unto
thy *l* fidelitie ? *P.* Truly thou mayeſt doe
it, and indeed without danger. *M.* Thou
* canſt never ſpeak ſo *z* commodiouſly, that
thou canſt perſwade mee that. *P.* I will
give my * fidelitie, * that I will hold my
peace. *M.* I will not *p* diſclove it although
thou ſhalt ſweare moſt holily, three or fourie
times. Therefore ceaſe to aske. *P.* Hoe,
where is that our friendſhip ? *M.* Knoweſt
thou not that ſentence of the Wiſeman ?
Thou

Thou shalt tell no man [that] which thou
wilt have to be secret. *P.* I have heard it
somtimes; but that seemeth to be spoken to
no man, which is spoken to a friend: for a
friend is as another selfe. *M.* *He who wil * whosoever.
know of thee, will say *the same to thee,
and also another who [will know] of him:
and so it will come to the ears of al [men]
Therefore if thou wilt have me hereafter
to be *q* thy friend, * dismiss me. *P.* I am
not * an Emperour, that I * should *r* dis-
miss thee. *M.* Proceedest thou to be trou-
blesome? *P.* I had rather goe my way then
* to be troublesome to thee.

q friendly.

* make me dismis-
sed, or let me alone.

* a commander.

* may.

r send thee away.

* to exhibite, or
bring trouble.

The 6. Dialogue.

M. N.

*W*hen wilt thou * goe home? *N.* I know * goe away.
not, when it shall *t* seeme [good] to *s* be thought good,
God: for that doth depend of his will, not *or when* God seeth
mine. *M.* What if thy father send for thee? * God to will so.
N. Then I shall understand, * * that God
will have it so, and therefore I will obey
[him.] *M.* What *x* if [the will] of God
shall be one, the wil of thy father another?
N. It is not my part to dispute concerning
this: but as I trust, my father will not send
for me, rashly. *M.* I also doe not thinke o- *y* without good
therwise: but I desired to talke *z* thus long
caute.

*I am glad this our
speech not to have
beene.

*vaine, or idle.

*more common.

*indue.

*with his feare.

*in a short space.

*be, or happen.

with thee. **N.** I rejoice that this your speech hath not beene *b* fabulous. **M.** I would to God, such like speeches were *c* more frequent in the schools. **N.** Then shall they be so, when God himselfe shall *sc* affect the mindes of childrend with the fear of himselfe. **M.** Therefore let us beseech him, that that may *f* shortly *g* come to passe.

The 7. Dialogue.

Marthory. Jeremy.

*what money,

*except.

*wonder.

*whether.

*to render a reason.

*require earnestly,
or strictly.

*friendly.

*somewhat.

*conferre, or fur-
ther. * of getting

the Latin tongue.

*none. * lost, or
gentles somewhat.

*now and then.

*of boyes.

*I had received it.

*had he come s

WITH what money hast thou bought this booke? **I.** With * what, thinkest thou, *but with mine owne? **M.** I *i* marvell from whence thou hast had it. **I.** What doest thou marvell? * Ought I * to give thee an account? **M.** Doe I *n* exact [an account?] **I.** Thou seemest to exact. **M.** I doe not exact, I say: but we are wont to talk *so*familiarly, and freely between our selves, that wee may always learn together *something in Latine. **I.** I confess, that it doth *p* helpe us very much, to the faculty *of speaking Latine. But there isqno man so *r* milde, but he will besa little angry sometime. **M.** It is as thou sayest; but, the anger of *children is short. **I.** But, for that which thou askedst concerning [my] money, *o* I received it of my father, **M.** When * came he? **I.** Eight daies

dayesp hence. **M.** I marvell that *q* I saw him *p* agoe.
 not. **I.** There is not [any caule] *that thou *q* I have not seene.
 shouldest marvell. **M.** Why so? **I.** Because *q* hat thou marvell.
 he staryed here scarce an hour and a halfe: *s* stayed.
 for when he had * lighted from his horse, *s* descended, or
 and spoken to me * a word or two, let us *come dowue.*
 *goe up (quoth he) into thy chamber, that *x* in few words.
 I may *xtalke* with thee more freely. **M.** But *y* speake of. *z* I de-
 before thou *y* tell [me] other matters, *x* I lire. *b* why he came
 would know *b* what his comming so un- *so unlooked for.*
 thought of, *meant. **I.** * He had heard by a *would to it selfe.*
 certaine false rumour (as *c* it fel out) *that *c* chaned, or
 I was sicke. **M.** what [did] *he*, when hee *happened.*
 found theewell, *s* besides [his] hope? **I.** ** me to be sicke.*
 *He rejoiced marvellously. **M.** Who can *d* being in health.
 doubt [of it?] **I.** Moreover, he gave * ve- *e* beyond his ex-
 ry hearty thanks *g* to God the best and the *f* affected with ioy.
 greatest. **M.** I heare these things, willingly, *g* the greatest
 goe on I pray thee. **I.** Then he asketh me *h* thanks.
 concerning my health; we pray together, *g* to our most graci-
 ous God.
 giving of thankes: at length he asketh [me] ** if any thing be*
 *if I need any thing. * I answer, father * I *needfull unto me.*
 have need of something. What doſt thou ** what I lacke I say.*
 need, quoth he? * I tell him, *h* [I need] *a* ** there is need.*
 book of *ten pence [price.] The he *draw- *(quoth I),* *a* ** I say. & I lacke*
 eth a ten pence out of his *l* purse: he gives *ling.* ** takeith, or*
 it to me into my hand, and *m having bid- *fetcherh. / bagge.*
 den me farewell, *v* he light upon his horse, ** farewell being said.*
 and went his way. **M.** Why gave he thee well *n* he went to his
 more then thou shadſt requested? **I.** Thou horse, or took horse.
 askeſt this *p* fondly: *q* verily hee was *s* didſt aske *p* foo-
 *glad because he had found mes very well *l* lishly. *q* To wit. *joy-
 t beyond [his] hope, that if I had asked *s* besides, or above
 him even *aa* crowne, he had given it *m* ex as his hope. *aa* a crowne
P 2 *easily.* *of gold. x at readily.*

y albeit. * I ought
not a little. * loyter,
delay. * the third
houre. a It is now
almost three of the
clocke. * All things
are prepared to me.
* To me also.
b They are also pre-
pared to me.
c auditorie, or place
where we heare
lessons.

easily. **M.** O how much doſt thou owe to
that chiefe father, who hath given thee ſo
good a father! **I.** Indeed, it cannot bee
thought, how much I owe: for y although
he had given me an evill [father] yet * I
ſhould have ought no little unto him. But
why doe we* defer to goe to heare the leſ-
ſon? **M.** Now * a three of the clocke is at
hand. **J.** * I have prepared all things. **M.**
b And I also. **I.** Therefore let us goe into
the c ſchoole.

The 8. Dialogue.

Sonera. Villaticus.

* thy brother
greatest by birth.
* into war-fare.
* into war-f. re.
* The matter is ſo.
* So therefore he
&c.
* hath left his book.
* to letters.
* Satiety, or fulnes, or
wearines of lea-
ning had catched
him long agoe.
* more freely.
* let him goe.
* him to have given
him leave. /away,
or from home.
m he went on his
journey.

WHere* is thy eldest brother now? **V.** He
is gone * to warre. **S.** What ſayeft
thou? * to warre! **V.** It is even ſo. **S.** * So
he hath then bidden farewel* to learning.
V. * He began to be weary of learning a
good while agoe. **S.** Why ſo? **V.** I know
not, but because he would live* more at his
pleasure. **S.** How did [his] father * per-
mit him? **V.** What? canſt thou thinke
* that he did permit him? [my] father be-
ing / absent, my mother being againſt it,
m he went. **S.** O miserable young man!
V. Yea truely most miserable. **S.** What
will he doe? **V.** [He will doe] that, which
others who follow that kind of life, to wit,
hc

he will spoyle, he will *take by violence, he *snatch, or ravine.
 will *play at dice, he will drinke, & he will *play with a Dye.
 follow *whores. *S.* Is this the life of sou-
 diers? *V.* Altogether. *S.* * How knowest
 thou that? *V.* I heard it of late, of [my] * give himselfe to
 father, when we supped. *M.* To what end
 did he speake of such things? *V.* He taught * whordome.
 us, * that nothing was more certaine then
 to feare God, who keepeth little ones, and
 * leadeth them in by little & little into the * harlots.
 right way. *S.* Also our master himselfe doth
 admonish us oftentimes, concerning those
 matters. *V.* We ought to be so much more
 * carefull, that we love our parents & Ma-
 sters most dearely, whose r diligence God * from whence.
 doth use for ours instruction. *S.* God grant * tell, or shew.
 we may performe to both of them [that] * nothing to be.
 which he doth command in his law. *V.* He
 graunt so. *S.* * I beseech him to graunt * leadeth in them.
 so. * carefull by so
 much more.
 * that we have our
 parents deare, and
 (our) masters.
 r labour, or helpe.
 s institution.
 * I pray he grant so.

The 9. Dialogue.

Luke. Orosius.

I Hearre that thy*brother is alreadyu come * thy brother to
 backe out of Germany. *O.* It is so. have come backe
L. * Returned he all alone? *O.* * No veri- now, *is* returned
 ly. *L.* * Who then returned with him? *O.* * Hath he returned
 A certaine citizen of this Town, who had alone. * not at all.
 dwelt there almost^r two yeares. *L.* Where- *z* the space of two
 fore years.

* had gone, & was.
 * of* after the Ger-
 maine manner.
 c Germaine-like, or
 the Germaine
 tongue, * hath he
 not beene. * longer.
 e foregoe. * fight.
 f very tender.
 * what yeare doth
 he, or doth he goe
 on. * the seaven-
 teenth (yeare)
 h well, i what coun-
 tenance did his fa-
 ther give him. k ha-
 ving vouchsafed him
 * to get him out, &c.
 l besides. * But that
 my mother had
 made intercession
 with teares. * appa-
 ritour. m sargeant.
 * miserable (young
 man.) * command-
 ment. p nevertheles
 he was about it, or
 attempted it. * what
 fell out after. q not
 at all. Al. (At the
 house) of my sister.
 * knowest thou the
 man, or husband of
 my sister? I know
 him as well as.
 * waxed coole a.
 gaine, or slaked.
 w might appease my
 angry father, my
 fathers anger. t mi-
 tigate. x was recei-
 ved into favour, or
 reconciled. y matter

fore * went [thy] brother? O. He had
 beene sent thither * by my father, that hee
 might learne to speake * c Dutch. L. For
 what cause then* was he not there longer?
 O. He could not * now e forbeare the*de-
 sire of his mother. L. O stender yong man!
 * how many years old is he? O. * Seaven-
 teene, if my mother rememberb aright, of
 whom I have heard that oftentimes. L. Goe
 to, i with what countenance was his com-
 ming accepted of [his, or thy] father ? O.
 Dost thou aske ? My father did not indure
 to looke upon him: moreover, neither
 k vouchsafing him salutation, nor speaking
 to, he commanded him* to go out of [his]
 fight. L. What l moreover? O. * Had not
 my mother made intreatie with teares, he
 commanded the * m officer to be sent for,
 who might cast the*wretch into prison. L.
 But he could not without the*authority of
 the Magistrate. O. I know not, p yet he in-
 devoured it. L. * What was done after? did
 he lye at your h ouse ? O. q No truely. L.
 Where then? O. Al. * Knowest thou my
 sisters husband? L. r Even as [my] fin-
 gers. O. He was sent thither by [my] mo-
 ther, whilst my fathers anger* was asswa-
 ged. L. What fell out at length? O [My]
 mother dealt with our kinsfolks & friends,
 that they u would*appease[my]father be-
 ing angry. L. So then thy brother, xreturned
 into favour with thy father. O. That was
 [y a matter] of no great businesse: for now
 it began z to repent [my] father that hee
 reconciled. y matter of no great labour. z to ike.
 had

had beeene so very angry, band that he had so burning with
 *entertained his sonne so chardly. *L.* Veri-
 ly, *the day had d mitigated his griefe. *O.*
 Notwithstanding he received him, of that
 * condition that he should promise *that his sonne,
 he would returne into Germany straight-
 way after the vintage. *L.* See how e fond
 this affection is towards our mothers. *L.*
 But the mothers theselves are in the*fault:
 for why doe they love us so f tenderly? *O.*
 It is a difficult thing to *restrain nature.
O. Dost thou* not remember the verse out
 of Horace to this purpose? *L.* Although
 thou drive away nature with a forke, it wil
 returne incontinently. *O.* But what [is]
 this? whilst we talke, * & wee have lost
 our play. *L.* No evill shall happen to us
 thereby. Let us m goe together now to
 [our] disputations.

so received.
 so heavily, or
 dealt so hardly with
 his sonne.
 *time.
 d asswaged. *law.
 * himselfe to.
 foolish.
 * caule, f greatly,
 or foolishly.
 * compell, or in-
 force. * remember.
 * hold.
 i as with a forke, or
 staffe.
 * it is ceased, or
 lingred from play.
 & we have negleced
 our play.
 / we shall get no
 hurt thereby.
 m meet together.

The 10. Dialogue.

Conrade. Linus.

VVHere haft thou bin to day after din-
 ner? *L.**In our masters orchard. *C.**
 Whereto wentest thou thither? *L.* He*sent
 me thither to fetch herbs. *C.* * And what
 hearbs haft thou gathered? *L.* I can scarf-
 ly* number all. *C.* At least what * come member.

*in the orchard of
 our master.

* what hadst thou
 gone.

* had sent.

*what herbs haft
 thou gathered at
 length? *

* tell.

* meet, or run to.

what thou dost re-
 member.

* certaine. p. we be-
 ing little ones lea-
 ned, or when we
 were children.
 * any thing of lea-
 sure doth remaine,
 or abound. r wilde
 thyme. * nose smart.
 * smalage.
 * smelling.
 s reckoned up.
 s I purposed so.
 * the cause of my
 memory.
 x Goe on as yet.
 ybeetes.
 z sowie dockes.
 * moc hearbs.
 * moe me.
 z remembrance.
 * had given me
 a note, or scrole.
 * hadst thou.
 * had knownen them.
 * I would had.
 * have not known
 * it shall be lawfull
 for us.
 d orchard.
 * much.
 e a full basket,
 or hamper.
 f too inquisitive.
 g meanest thou?
 * how much.
 * hath bee ne.
 i I be thought over
 curious. * I desire
 that thou anwere
 me this. * care.
 I herbs. * gotten.

to [thy] memory? L. But why doest thou
 aske that? C. That in the meane time wee
 may remember s some names of things
 which p we learned being little ones. L. It
 is a faire exercise; especially when we have
 *any leisure. Heare then: I have gathered
 Garlike, r running Bettony, Leekes, Oni-
 ons, Cresles, Cumine, Fennell, Thyme,
 Marjoram, Hyssop, * Parsley, Sage, Savory.
 C. [Those] are * sweet hearbs which thou
 haft s numbred as yet. L. I had t determined
 so for[*my] memory sake. C. x Pro-
 ceed further. L. Indeed a few remaine,
 as y Beete, Succorie, Lectuce, z Sorrell,
 Rocket, Colewort, Purflane, * moe doe
 not * come to [my] z minde. C. How
 couldest thou remember so many? L. [My]
 Master*gave me s a catalogue written. C.
 And * knewest thou [them] all? L. I *
 knew them: otherwise b I had asked him.
 C. But I * knew them not all, although I
 had learned the names. L. I also will shew
 thee moe, when*we may go into the gar-
 den. C. Hast thou brought * store? L. [I
 have brought] s a basketfull. C. But how
 much of every one? L. Thou art f over
 curious what g wilt thou? I have brought
 [so much] of every one, *as*was needful.
 C. Although i I seeme to thee curious, ne-
 verthelesle * I would have thee to answer
 me this: doft thou know for what use our
 Master did*cause so many kindes of l pot-
 herbes to be * prepared? L. Partly that the
 pottage might be wel seasoned, partly that

a * gallimawfrie might bee made of * a luffel, a pudding
 m herbes. C. How well * provided hee for or meate made with
 us ! L. * Passing well: but n neverthelesse herbes and other
 that was not the chiefe cause. C. * What things chopped to-
 then? L. Hast thou ever read Virgils herbes. * consult.
 * *moretum?* C. Indeed I have read the * the best of all. yet,
 verse, but I have never eaten of the pud- * Therefore what
 ding, nor seene it that I know. L. But I was the chiefe
 hope thou shalt see [it:] for our master hath *Moretum* is a kind of
 taught [his] wife to make it, and she hath pudding made of
 made it* s by his prescript. C. * Shall wee milke, cheese, and
 have some good thing * provided against of Virgil, Virgils
 Supper? L. At least fatte pottage of flesh- poeme, called *More-*
 meate well seasoned,* notable flesh, and a *rum*: * by the pre-
 gallimawfrey [made] of *herbs. C. * How script of him. accor-
 knowest thou these things? L. I saw all ding to his direction,
 things in the kitchen, when I * was com- whether shall there
 manded to helpe, especially in* picking my * put to us. * made of
 herbs. C. * What must * the *Moretum* [do:] flesh. * the best flesh,
 shall we not at least taste of it? L. Yea* we * pot herbs. * from
 shall have some given us, for * there is so whence. * had been
 much made, as is enough for all. C. b These bidden. * washing,
 things*are more * savory to me especially purging, or cleansing
 in summer, then *fleshi it selfe, * or the fi- diligently. * what the
 nest fish. L. Truely, I could wish flesh to be *moretum?* * what the
 kept untill winter, that we might eae of *d* pudding made of
 hearbs and fruits * all the summer. C. But shall be given, * that
 (as I have heard) these things doe lesse is made which is e-
 nourish. L. I also * have sometimes heard nough. & I like these
 it; but * what need have * students of so better. * do favour
 much * meate? C. g. Not so much I con- * *flesh themselves,*
 fesse: notwithstanding if our parents should very flesh, or any
 see us pale and leane, they would straight- *flesh* or little fishes.
 out summer. * in the whole summer. * have heard it sometimes. * what
 need is there to students. * to scholars studying. * nourishment.
 g There is no need of so much I confessse. way

* affigne, or lay
straight way.
* thereof.

* parents almost.
; make too much
of us.
* thou speakest true
things.
k art glad of, or
caust be content;
with.
/tenderneſſe.
* cockering.
* thou leſſe. m Let
me not lie. * I like-
wife finde experi-
ence of * that thing.
* impute to thee, or
blame thee for.
* vices. o take heed
of abusing their ten-
derneſſe. * to abuse. * make an end.
p such parents.
* time. * put to.

way*impute the fault * of that matter, to
our master: is it not so ? L. There is no
doubt, but what meanest thou ? * almost
[all] parents (especially mothers) i doe
cocker us over much. C. Indeed * thou
sayest the truth: but thou in the mean time
k doſt enjoy willingly the l* kindenesſe of
thy mother. L. As if indeed*thou doſt not.
C.m That I may not lye, * I also finde by
experience oft times, in my ſelſe [*that]
which I n ascribe to thee. L. Wee cannot
change the affections of parents towards
us but by our * faults: onely let us o beware
* of abusing their kindenesſe; but especially
let us prayſe that our moſt bountiſull fa-
ther, who hath given usſuch progenitors.
e. I heare theſe things willingly, but the *
houre calleth us away. L. Goe to, let us

The 11. Dialogue.

Molerius. Dothens.

* comest thou ?
q Of what ſort, or
of what kinde ?
r flesh of the calfe,
or calves flesh.
* Shew it. * a newes,
or new thing s looke
on it. s I take it to
be good.

F Rom whence*doſt thou return? D. Out of
the market. M. What haſt thou bought ?
D. Fleſh. M. q What [fleſh?] D. r Veale.
M. *Let me ſee it, I pray thee, it is almost
*a novelty at this time. D. s See. M. t It
ſeemeth to me to be good. D. Thou art not
deceiyed

deceived I thinke. *M.* How many pounds are there? *D.* The butchers will not weigh ^u sell veale by Veale. *M.* Why not? *D.* For the * novel- weight. * newnesse. tie [of it.] *M.* See the craft, ^y verily every ^y to wit. * the most man selleth* as deare as he can. *D.* * Thou ^y dearely. * thou hast hast hit the nayle on the head. *M.* How with the point, or much doest thou thinke [a it] to waigh? ^{in the point.} *D.* Two pounds, and* somewhat more. *M.* ^{* that it wayeth.} For how much hast thou bought it? *D.* Goe ^{* more by a little.} to; * divine *M.* I am not *a* a diviner. *D.* But ^{a foreteller, or a} many do divine, who notwithstanding are ^{ghesser of things to} not *d* diviners. *M.* It may * be, but by cer- ^{come, a wizard.} taine coniectures; otherwise ^a divining is ^{d wizards.} forbidden in the * holy Scriptures. *D.* Ther- ^{* be done.} fore* divines by conjecture. *M.* Thou hast ^{a foretelling, or} bought the whole for two pence. *D.* [I have ^{forcery.} bought it] * for somewhat lesse. *M.* For how ^{* divine letters.} much then? *D.* Try againe *M.* For twenty ^{* ghesse. / from.} deniers. *D.* I will not have thee to be* trou- ^{* of lesse price by} bled any longer concerning nothing. *M.* ^{a little.} Therefore tell [me] of good fellowship. ^{b of all love tell me.} *D.* All this cost me * three halfe pence. *M.* ^{* written or mole-} Truely, ⁱ fortune favoured thee well. *D.* ^{sted about nothing.} fortune. ^k dost thou What fortune ^b dost thou tell me [of?] *M.* ^{* sixe farthings.} speake of. ⁱ we use *I* This is the [usuall] * manner of speaking. ^{* custome.} *D.* Custome (as it is said) is * the worst ty- ^{* a very vileyty.} rant. But I would to God we could* love ^{rant. * make fo} good customes so*earnestly, as we retaine ^{much of * studi-} the*evill, obstinately. *M.* Then all things ^{ously, or with such} *should goe better. *D.* Therefore let us ^{desire. * should.} leave that fortune to*Heathens & wicked ^{*bad customes.} men: fortune is nothing, it is God alone ^{* should have them-} who doth favour us; he *only is our hel- ^{selves better.} per and protectour. *M.* Indeed I know ^{* Ethnickes.} p bleſſe, or prosper that us. * alone.

* doest.

q when the minde
thinketh no euill,
or no harme.* It behooved thee
to have remembred
that.

* minde.

* things of such
sort so goodly
spoken. & excellent,
or worthy.* the memory.
a minister enough
to us. x I shall
learne.

y warning.

z give over.

that certainly, I beleeve it faithfully, and confess it truely, but what* meanest thou? the tongue slippeth oft times, q the minde thinking no evil: * Thou shouldest have remembred that; Let not [thy] tongue run before [thy] * wit. *M.* Surely wee have learned this, out of the sayings of the seven wise men: but* such & goodly sayings doe not always come to minde, although we have committed them to memory. *D.* Therefore* it is to be exercised so much the more, that it may *u* afford us matter sufficient when need is. *M.* x I will learn to be wiser at other times, by this thy admonition. *D.* But I heare *y* the signe to be given, let us * cease.

The 12. Dialogue.

*The Master, the Servant.** wast thou in the
market to day? &
b sacred assembly.
e almost nothing.
d hast thou bought
so little.

e any more.

* fearedest thou?

* (It is) done wisely.

* very wately.

f that thou shouldest
be.

* over timerous.

* Aft thou beene to day ia the market? *F.* I have beene [there.] *H.* When? *F.* After theholy Sermon. *H.* What hast thou bought for us? *F.* & Nothing almost. *H.* But what? *F.* Butter. *H.* For how much? *F.* For a farthing. *H.* d So little? *F.* I durst not buye more. *H.* What * diddest thou feare? *F.* Lest it should not bee good. *H.* * Thou hast dealt * wisely enough. *F.* Ma-
ster, why say you that? *H.* Because I had ra-
ther have thee to be * too fearefull then

too

too bolde, in this matter. But hast thou brought nothing else? *F.* Nothing *H.* Hoe! *besides. what nothing? *F.* Nothing at all. *H.* Out, * Alas. how * sparingly hast thou made provision * pinchingly. of meate for us? *F.* What other thing could I might I have. I had bought? *H.* As if thou knowest not, with what meats I am wont to be deligh- /what meates I ted. *F.* I know that you love cheese some- * you to love. what soft, and pears, and other new fruits. n why boughtest *H.* Thou sayest well, therfore why diddest thou not. thou not buy [some]? *F.* o The cheese it o The very cheese selfe was p over-deare for our* small deale alone. p too deare. of money. *H.* q What the fruits? *F.* Some q What were the were not ripe enough; I doubted concer- fruits? ning others, whether they were good. *H.* * O miser, wretch. * O foole, couldst thou not taste? *F.* But * doe not suffer to those women will* s not let you taste any taste, unlesse you thing, unlesse *you affirme * that you will affirme. s will not buy. *H.* [It is] no marvell, for many would let men taste. * you promist. taste onely for*their minde sake. Be thou * to be about to buy. therfore more wise at other times. *F.* How? * the cause of their *H.* If thou shalt see any fair fruit, buy* a lit- minde. tle for * a deniere, that thou mayest make * therefore be thou. * somewhat. x a tryall. *F.* What then y besides? *H.* z If thou like it well, then buy more; if*not, x a perill. y moreo- leave it, and*goe other-where. *F.* This is a ver. z If it have a good taste, or relish, or favour well to thee *lesse. * betake thy selfe else where to buy. b caveat, or advise. c hereafter. *d* As I hope I shall. * diligently. e looke to. *which are of thy office. fbelong to. e letters, or thy booke.

The

The 13. Dialogue.

Carolet. Quintine.

* hast thou beene
 present.
 * I have beene.
 & what thither.
 / yester evening.
 m meete with him.
 * well early.
 * well early.
 * our Master un-
 consulted, or un-
 a ked.
 * now yester day I
 had gotten leave.
 * obtained.
 * it is gone.
 p what he said, or
 admonished of.
 * there to be some.
 * very often.
 * shew.
 sa signe, or token.
 * offence.
 * sentence, or end.
 * at length.
 * that you one ex-
 hort another, and
 &c.
Prolepsis implicita.
 * another.
 x give up.
 y the first of all.

* W ast thou present at morning prayer?
 Q. * I was present, but where wast thou? C. I went to [my] father to the Inne. Q. & Whereto? C. Hee commanded [me] / yesterday at evening, that I should m talke with him * very early. Q. How durst thou goe forth* so early, & that *without asking leave of our master? C. * I had* gottē leave even yester day, before *we went to bed. But tell me p what hee gave warning of openly, after prayer. Q. I have heard (quoth he) *that there are some amongst you, who talke in English r oft times, and in the meane time, none of you doth* tell me any thing; which is an argument of the consent of [you] all in the same fault. This was the summe of [his] accusation, and then he spake many things to the same* purpose which I could not remember. C. But * I pray thee what was [his] conclusion? Q. Wherefore (quoth he) I admonish you, * that *one[of you] exhort another diligently, to speake Latin, and that you x bring unto me y very quickly the names of them who will not obey; that I may adde a remedy to this evill. C.

* May

* May we not therefore utter *z* any word * Therefore shall in English? Q. He doth not understand the it be lawfull to utter matter so, as much as I could gather of his no English word. words: for (as thou knowest) he is not *also* *z* no word in English. very severe an exactour, that he doth punish *z* so sharpe a censu- straightway, if any word * escape any by rer, or to very strict. chance * as they are talking together. C. He * slip from any. hath said openly sometimes (as I remem- * between talking. ber) that his * edict appertaineth to those * in Latin, edenses, only who when they know [to speake] * La- lurking, or hiding tine, yet alwaies seeke *z* holes, that they places. *z* concerning may talke in English, and that *d* of most frivolous and vaine. fond matters. Q. * Such is the stubborn- * That is. * froward- nesse. *z* some. *z* often. nesse of *f* certaine, that they had rather be beaten * very often for * disobeying *i* most honest precepts, then to be *z* praised, and al- * resisting. *z* the ho- so to be loved for obeying. C. Thou re- nestest command- membreſt * that we have heard, *z* of our ma- ments. *z* com- ster himselfe; We *z* strive *m* to [that which ded. *z* us to heare is] forbidden. Q. I doe remember *[it,]* oft. *z* (this sentence.) and it is *m* most true: nevertheless they *z* indeavour, or la- *z* it is so very true. *z* br. *z* labour. *z* to the thing *z* who imbrace willingly the doctrine of *z* who sincerely im- Christ, doe not offend of purpose nor of *z* brace, or receive. * peevishnesse. C. * The true feare of the *z* naughtiness, or ungraciousnesse. Lord doth performe *q* that. Q. Therefore * That *q* this *z* la- such do carefully indeavour * to take heed *z* br. *z* labour. *z* to beware, as much as * they can, for the infirmity of *z* or avoid diligently. nature, that they * doe, speake, or think no- * it is lawfull by the thing. * weakenesse, or im- *z* wittingly whereby God may be of- *z*becility. * neither fended, * yea never so little. C. Therefore doe nor speake, or let us alto study to beware of that same thinke any thing. *z* knowing * even thing, let us * indeavour to live well, and to *z* the least of all. obey the will of our God, not onely *y* least * studie. *z* that we we be beaten, but more *[also]* that we may *z* please *z* may not be beaten.

x may be pleasing
to.
** it shall be done.*

a at other times.
** more largely.*
** receive our selves,*
b the bell doth ring
for us.
** signe, or token.*

z please that our best father. *Q.* So * it shall come to passe, that we may be truely children, not of darkenesse, but of light. *C.* But [we will speake] concerning these things *a* elsewhere, * in moe [words,] now let us⁴ betake our selves to our disputations. *Q.* Behold *b* the * bell doth call [us.]

The 14. Dialogue.

Albert. Tirot.

e now onely, *b* at now. * what (sayest thou) at length *i* *a* crowd, press, or thrusting.
** butcherie.*
a hardly come to it.
** oxe flesh and weathers flesh.*
** (them) to be so deare.*
** nothing rare.*
b great store of flesh.
i chiefly *k* mutton, or fleshi of the ewe.
** swines flesh.*
m moreover. * nothing of venison flesh of the wilde beast.
** relat. n* kinde.
** Stags flesh.*
** Boares flesh.*

R Eturnest thou *t* now at length from the market? *T.* * Why, at length? there is so greadt a throng at the * shambles that I could *e* scarce come neere. *A.* What flesh hast thou brought us against to morrow? *T.* * Beefe and mutton. *A.* Is there great store of flesh in the market? *T.* Indeed so great, that I marvell * that it is so deare. *A.* [It is] * no marvell: as there is *b* much flesh, so there are many who eat flesh daily: but what kindes of flesh sawest thou especially? *T.* I saw beefe, veale, *k* ewe mutton, weither mutton, * porke, kidde, lambe. *A.* Nothing else? *T.* What wouldest thou *m* besides? *A.* Was there then * no venison? *T.* I cannot * report all things together, yea I saw also venison. *A.* Of what *n* sort? *T.* * Venison of the stag and *venison

nison of the wild-boare: Oh how fat is the
oſteſh of the wild-boare! *A.* O how fond • Veniſon.
art thou! *T.* Why ſo? *A.* Because thou
art deceiver in the names of things: for that
which in a ſwine living, about home, is ^{about the house,}
called fat, that in the wild ſwine (that is to ^{or a tame ſwine.}
ſay in the boar) is called brawn, and it is the ^{* lard, or fuet.}
Truely. most hard in that kinde. *T.* r Indeed I doe ^{" that.}
not remember that I have heard* this. *A.* ^{* command it, or}
Now thou haſt heard it, ſo commit it to me- ^{remember it.}
mory, if thou wilt. *T.* But thou doctour, ^{* ſuually, or common.}
from whence haſt thou learned this? *A.* there ſuich ſtore to
Veniſon is a thing moſt frequent at our ^{* ſtore} you ^u are you ſo
house. *T.* * From whence ^u have you ſuich ^{* a warren.}
plenty? *A.* My father hath ^{*} a parke of ^{y at the countrey.}
many wilde beaſts ^y in the countrey, from ^{z The place is al-}
which ſometimes whole boars are brought ^{most. * of a foure-}
into the Citiſe. What a one is that parke? ^{ſquare fashion.}
A. ^z It is a place almoſt * fouresquare, moſt
* large, ^{* compaſted about on every ſide,}
with moſt high walls, beſet with many &
moſt high trees, amonſt which are ^{* very}
thicke ^a shrubs. *T.* c What kinde of trees
are there? whether, ^{* such as grow com-}
monly about the cities, or wilde? *A.* [They
are] almoſt all * wilde; but ^f in theſe are
eſpecially oakes & beeches, with the * maſt
g whereof the ^{gg} ſtagges, boares, [and]
^f does ⁱ are fed. *T.* Oh how great thankes
doe yee ^{* deservedly} owe to God, who ^g of which, ^{gg} harts,
hath given unto you ſo great abundance of ^b buckes and does.
all things? *T.* We are not unmindefull of ⁱ doe feed on. ^{* owe}
his benefits: for my father doth * beſtow ^{of due, or worthy.}
* very much goods ⁿ upon the poor, which ^{* erogate.} many good things,
not ^{almeſt} unto.

* will to be.
* will not.
* published abroad.
* preached of.

g sixt chapter.
* faile.

* it is met (of the
scholars.)

so if thou wilt
rather.

notwithstanding I * would have to be spoken to thee alone. *T.* Why so? *A.* Because he * will not have such things to be * spoken of. *T.* [Hee is] to be praysed much more, because he followeth truely the precept of Christ, whose words are written in *Matthew*. When thou doest (quoth hee) [thy] almes, *and what things doe follow.* *A.* In what chapter? *T.* In the *q* sixt, unles my memory* deceive me. *A.* But these things hitherto: for we have talked together sufficiently, and now * the scholars are come together, to dispute. *T.* Therefore let us goe. *A.* Follow mee, so if thou hadst rather, goe before [mee.] *T.* I will doe neither, but we will goe together.

The 15. Dialogue.

Grinandus. Moverote.

* Hast thou then re-
turned, &c.
b town, or villag e.
c I came backe.
* haddest saids.
* so to come to
pasce,
fletted thee.
g camest not backe,
* kept me backe.

* *A* Nd art thou returned onely to day from theb farme-house? *M.* c To day only, and that a little before dinner. *G.* But thou* sydest that thou wouldest be there onely two daies. *M.* I hoped* that it would be so, and my father so promised. *G.* Therefore what/ hindred [thee] that thou g re-
turnedst not sooner? *M.* My mother * de-
tained mee, although I besought her even
with

wit h teares, that she would *b* dismiss mee. *b* send me away.
G. But why * did she stay thee so long? *M.* * hath she.
 That I might * attend upon her in [her] * accompany her.
 returne. *G.* And what diddest thou in the
 meane time? *M.* I gathered fruits withour *our* husbandmen.
 countrey fellowes. *G.* What fruits? *M.* As
 if the harvest fruits and [our] lateward
 [fruits] are * unknown unto thee, Peares, / thou knewest not.
 Apples, Walnuts, Chesnuts. *O.* ple- * not knowne.
 asant exercise! *M.* It is not onely pleasant, * commodious.
 but also * fruitfull. *G.* *m* But [there is] this *m* But this was an
 evill, that in the meane time the *n* benefit *n* evill.
 of five or sixe lessons* *s* is lost. *M.* I hope *s* is perished to
 it is not lost *p* altogether; I will be carefull *s* that thou
 *as much as ever I can that I may recover *haſt* lost the fruit of
 [them] *q* in some part. *G.* What wilt thou *p* at all. * for my
 doe? *M.* I will *r* write it downe * as dili- *g* in
 gently as I can. *G.* What then after? *M.* I *r* write them out.
 will learne without booke the very* speech *g* in
 of the Author. *G.* But thou *s* wilt not suf- * the most diligently
 ficiently understand the* *r* meaning. *M.* The *I* shall be able.
 very *n* interpretation of our master will *s* *o* canſt not.
 helpe me, that I may *y* attaine the *z* sense * sentence.
 *for the most part. *G.* Neither yet will that *s* sense *n* exposition.
 be enough. *M.* Thou if it please thee, *shalt* *x* direct me.
 *come to me * *s* at [thy] leisure, that we *y* get, *z* meaning.
 may conferre together. *G.* Indeed I will ** of a great part.*
 doe it willingly. *M.* But *b* that indeed will ** be present.*
 not be ſufficient. *G.* *t* I have not * *when thou canſt*
 can doe any more. *M.* How much better *b* truly that will not
 had it bin, to have heard the lively voyce of *serve*.
 [our] master? *G.* Truly it had been much *c* I can do no more.
 better; but *d* ſith that happened not unto ** what*.
 mee, neither is it* come to paſſe by my *d* ſith it fell out o-
 fault, * negligence.

*negligence.
 *no just cause.
 *to accuse.
 *part, or herein.
 *rightly.
 *that thou have a
 good minde.
 *as for that.
 *disputed.
 *in moe words.
 g for that cause to
 caute thee. *distrust
 of recovering that
 which thou hast lost.
 *all this is come.
 *I doubt not of
 that.
 *fance bell.

*fault, I have e nothinge I may accuse my
 selfe of, in this * behalfe. *M.* Thou sayest
 *well: therefore see *that thou be cheere-
 full: for * in that, that I have * reasoned
 with thee * so largely concerning this mat-
 ter, I have not done it g to that end, that
 I would bring thee into *despaire: buth all
 that is proceeded from my singular love to-
 wards thee. *M.* That is no doubt unto
 me: whereupon it commeth to passe, that
 I give thee the greater thankes. *O.* But be-
 hold the *k* little bell calleth us to supper.
M. A fit messenger.

The 16. Dialogue.

John, Peter.

I God save thee
 Peter.
 * art come luckly.
 * art thou in good
 health?
 o comest thou?
 * now the third day
 hence.
 * It hath well.
 * art come. * To wit.
 P Truely, or so.
 g to be instant.
 * quietly.
 r at leisure.
 s Especially.
 v hundred u compa-
 by making a noysc.

P Eter. God save thee. *P.* O John thou
 m hast come in very fit time: * art thou
 well? *J.* Passing well thanks be to God, but
 how doest thou? *P.* Truely very wel by the
 goodnessse of God: but when o returnedst
 thou from home? *J.* * Now three daies a-
 goe. *P.* * It is well, thou * hast come fitly.
 J. * p Because I knew the time of the
 vocation g to be at hand. *P.* Doth it please
 thee that we talke a littler now at our leis-
 ure? *J.* s Yea verily, so that wee may bee
 tseparated from this u clamorous company
 of

of players. *P.* Thou * advisest well: let us depart alunder into *x* that auditory which is open. *I.* How fitly doe we sit here! Goe to, *y* let us speake freely. *P.* *z* Are your vintages finished? *I.* Altogether. *P.* How much time have you* *a* spent in the whole worke? *I.* About fifteene daies. *P.* ** And* wast thou present alwaies? *I.* I omitted no day. *P.* What didst thou? *I.* I *c* gathered grapes very oft. *P.* Thou oughtest to adde *with the verbe *Colligebam*. *I.* What, I pray thee? *P.* *And* *j* did eat. *I.* What need was there [to adde that?] No man can doubt* of this, for who doth gather good fruits and ripe, but he eateth also of the best? *P.* In truth thou * speakest well: *hoe*, I praise thy answer. *I.* Didst thou thinke now to have stopped [my] mouth? *P.* Indeed I thought not * so. *I.* * that. What then? *P.* I did not expect so ready and so wise an answer. *I.* There is no cause *that thou shouldest marvell: for as it is in the Proverb, oft times even the very *pot- hearb-seller hath spoken * fitly. *P.* To whom dost thou owe this Proverb? *I.* To master Iulian, for he doth dictate *i* sometimes such Proverbs and *k* pretty sentences out of good authors. *P.* Hee *l* adviseth passing well for you: but at what* hours is he wont to doe that? *I.* *m* Now and then after supper, but more oft when we have nothing to repeat in the *n* schoole. *P.* I would to God, all would do so, so that they were not a hindrance to the daily exercises

* admonishest. *x* ha-
room, or place of
hearing lectures,
y we may speake.

z Have you got
your vintage.

* put. *a* bestowed.
** Haſt thou then*
been present.
c very often ga-
thered.

*with the verbe.

* concerning this.
e he will care even.

* fayest right.

l that.

* that thou marvell.
g gardiner, a seller
of pot heabs, or
roots.

* fit words.

i now and then.
k notable, goodly,
fine. *r* /provideth
or consulteth.

* time.

m Sometimes,
otherwhile.

n auditory, or in
our place.

6 In the.
 7 put to, q, so that.
 * masters who
 teach little children.
 * lessons, * satisfie.
 s doe that which
 they ought, or are
 inioyned.
 ss ushers.
 z whither are we
 gones * instituted,
 or appointed.
 * it pleaseth me.
 y all this time.
 * occupied, or bu-
 fied. z ended, or
 shut.
 * because that.
 + placed, or set
 unto it. * then.
 c pipes, or tuns.
 * by the same la-
 bour, or diligence.
 * are put under the
 presse in the fat.
 e graines and
 hucks of the grapes,
 or mother of the
 vine.
 * care for, or over-
 see. * of some part.
 * call on the work-
 folks & stir up their
 diligence, or incon-
 rage them, care for,
 or looke to, b an o-
 verseer, * a gover-
 nor. Al yea was I
 indeed a master &
 i set me over them.
 k mastership.
 l encouraging.

s of the schoole. I. Thou hast well p ad-
 joyned that exception, by the Adverbe q
Dummodo [so that:] for there are certaine
 *under-masters who do so load their chil-
 dren, with their dictates, and private *read-
 ings, that they cannot * i performe [their
 duty] in the schoole. P. Thence it com-
 meth to passe that the head-masters them-
 selves, doe complaine sometimes of such ss
 under-masters: But i what doe we? Let us
 returne to our * determined speech. I. * It
 liketh me well. P. Hast thou beene y al-
 ways * employed in gathering grapes? I.
 That worke is z finished in a few dayes, *
 for that so great a number of workfolks is
 wont to be *imployed about it. P. What
 is done*after? I. The grapes are trodden,
 the wine is drawne out of greater & vessells
 [and] is powred*withall, into hogs-heads:
 afterwards the grapes themselves, not yet
 sufficiently prested out* are put again into
 the wine-presse: last of all, the e kernels of
 the grapes are carried out & cast away. P.
 But thou didst not *looke to these things.
 I. Yea I looked to them * somewhat, for I
 was present in doing all things, especially
 that I might * g solicite the workes. P.
 Thou wilst then unto them, asba ruler and
 as a master of the worke. I. Al. Yea I was
 indeed a master & *overseer of the works,
 for my father had i preferred me. P. How
 didst thou reioyce in this k office! How
 goodly a thing was it to see thee with thy
 gravity, commanding some, / exhorting o-
 thers,

thers, and to conclude ~~in~~ blaming others. I ~~in~~ chiding, or re-
Truely, if thou hadst then seen mee, thou proving others.
wouldest had said that I had been another, as I see. ~~as~~ father of ~~a~~
than a scholar in the schoole. P. ~~as~~ As I see household. ~~as~~ added
thou wast not idle. I. Yea [I] as a good * oft times. * pricke
governour of a family * did oft times put forward, incourage.
{my} hands to the worke, that I might * ~~as~~ to wit, for that.
stirre up the workfolks themselves, by my
example. P. [Thy] father (as appeareth) ~~as~~ proved by experi-
had preferred thee to this office not with-
out cause. I. ~~as~~ Verily because he had ~~q~~ tryed
my diligence in other matters. P. Yet * be
it spoken without ~~s~~ bragging. I. I under-
stand so: but I speake so freely, because [I
talke] with my familiar friend. P. But let
us proceed. * What ~~s~~ store of wine have
you? I. * Indifferent: * as it is said to bee
almost every where this yeere; although we
have ~~x~~ claret wine ~~y~~ plentifully, [yet] *
white not ~~z~~ so. But whatsoever it is we are
content, and we doe receive it, from the
hand of the Lord, * with giving of thanks.
P. How many hogs heads have you filled?
I. * ~~a~~ Forty, more or lesse, but ~~b~~ some are
greater than others. P. Wonderfull! ~~c~~
doth it not seeme to thee a great increase.
I. Enough indeed, but not * in respect of
the former yeare. P. What ~~d~~ skilleth it? *
The lesse quātity there is, * the more it will
be sold for. I. It is wont to fall out so *
commonly. But * doest thou not thinke
that I have spoken sufficiently concerning
the vintages? what dost thou desire ~~g~~ more-
over? P. Because * we may tend so well, * we abound so with
~~h~~ leisure.

b I will.
 * many, or great
 store of fruit.
 i boorded floores,
 or chambers full.
 * which is.
 * are they.
 I houshold.
 * at what time.
 * are to you.
 * much, or
 many sortes.

* quince peares.
 * thou comming
 againe hither hast
 brought
 * chosen. * but
 there shall be
 brought to me
 apples, peares, &c.
 * in full sackes.
 * in truth I am
 prepared.

* looks for that.

b I desire to heare also something of thee,
 concerning the fruits of trees; for it is, as it
 were, another vintage. Have yee not *
 many? I. [We have them] in full i lofts,
 * such is the bounty of God. P. When *
 were they gathered? I. [Our] I family did
 gather them * when we made wine. P. What
 kinades of such like fruits * have you? I.
 Apples, peares, chestrnuts, walnuts: but
 there is * great variety of apples and peares.
 P. What quinces? have ye not them also?
 I. Yea we have, but those are contained
 under the kinde of apples; wherupon they
 are called by another name, * quince-ap-
 ples. P. And what * hast thou brought
 now returning hither? I. Nothing but a
 hand-basket of * choysse grapes: * but apples,
 peares, chestrnuts, shall be brought mee *
 by sackfuls every weeke hereafter. P. In
 the meane time, give me I pray thee, some
 of thy grapes. I. Let us goe into my cham-
 ber, there I will give thee. P. * I indeed
 am ready, let us goe. J. There also wee
 will talke of repeating the last dialogue a-
 gainst monday, for as I thinke our master
 will s exact that especially.

The 17. Dialogue.

Eustathius. Boscovellus.

I Heard * that thy father came to the * thy father to have
 to schoole to day. *B.* Thou heardeſt the come to day.
 truth. *E.* * For what cause came hee? *B.* * place of exercise.
 That he might* pay money to my master, * why.
 for my*x dyet, [and] withal that he might * number.
 y commend me unto him. *E.* Had he never * nourishments.
 commended thee? *B.* Yea * very often. *E.* y speake to him ear-
 * What meaneth he by this so*often com-
 mendation? *B.* * He loveth me unfainedly.
E. What then? *B.* * Hee therefore desires
 that I should be diligently taught. *E.* What
 if he comend thee, that thou maist be bea-
 ten * the oftner? *E.* Peradventure that is
 the cause: but what then? he doth not ther-
 fore love me the leſſe. *E.* d. From whence
 doſt thou gather this? *B.* Because correcti-
 on is as necessary for a childe as * meate.
E. f. Indeed thou ſaiſt truth, but few doe
 judge ſo, for there is g none but he had ra- fTruely.
 ther have bread then a rod. *B.* That is na- g no one.
 turall to al: who doth deny it? but notwith-
 ſtanding* correction is to be born patient- * punishment.
 ly, especiallyb just. *E.* This ſentence * is b if it be just, or
 in the little booke appertaining to man- * worthy.
 ners. Remember to ſuffer patiently, what i Care of good
 things thou ſufferestk deservedly. But what manners.
 if k by due deſert.

? That nevertheless if the correction be unjust? **B.** I That also is to be suffered nevertheless. **E.** For whose cause? **B.** **m** For Iesus Christ who suffered a most unjust death, and that most bitter, for our sinnes. **E.** I would to God, that **m** might come* into [our] minde, as oft as we suffer any thing. **B.** Our Master * doth post admonish us of that, as oft as occasion doth offer it selfe: but * **q** a tale is told [in vaine] to deafe[men] as it is in the Proverbe. **E.** Therefore let us * doe our indeavour, that we may be more diligent hereafter. **B.** God grant so.

* would.
* into the minde, to us.
* doth put us in minde of that often.
* oft of that.
* a fable.
* it is as a tale.
* to them who are deafe.
* give our diligence.

The 18. Dialogue.

Grandine. Thomas.

* the sermon to day.
* put off.
* hasting.
* did intorce me.
* all things to be set after. **y** Indeed he teacheth. * is that doubtfull to me.
* we put after God oft times to these earthly things.
* That thing is a fault. **a** it is the wroost. **b** carnall.

Why wast thou not present at this daies Sermon? **T.** I was busie in writing Letters. **G.** Couldest thou not * deferre thy busynesse? **T.** The * haste of the carrier **m** did urge[me.] **G.** But our master teacheth us, * that all things are to be set after the busynesse of God. **T.** **y** He teacheth, [it] indeed; neither * doe I doubt of that: but we are never so perfect, but we * oft times set God after these earthly things. **G.** * That is evill. **T.** Truely **a** [it is] very evill: but we are alwayes **b** men, except God shall change

change us by his spirit. But I pray thee tell [me] was there a frequent & auditory? **G.** * were there many Not very great, & according to the ancient manner. **T.** * How commeth that to passe? **G.** * Knowest thou not that the people are now busie in gathering their grapes? **T.** I am not ignorant of it: but cannot men bestow one onely houre f in divine matters? **G.** It is not my *g* [part] *b* to give thee an account hereof, onely this I say: It is a *shame* for a teacher whenia fault reproveth himselfe. **T.** Wonderfull! how great a blow hast thou*given me! farewell: I will not *k* add a word more. **G.** Be thou wiser therefore at other times.

d as it is wont. *f* from whence is that thing. * Art thou ignorant the people to be occupied now in (their vintages. *f* in Gods service. *g* duty. or office. *h* to render thee a reason of this. * dishonesty. * to *i* the fault which he is blamed for, or when he is guilty of the same fault which he *proveth*. * dashed to me. *k* reply a word.

The 19. Dialogue.

Molinans. Caravins.

T Hou then (as I heare) art to depart to morrow? **C.** To morrow, if the Lord shall permit. **M.** Hoe, wherefore so quickly? **C.** My father doth * urge me. **M.** Yea thou / urgeſt [thy] father. **C.** *u* Doth it ſeeme ſo to thee? How can I urge my fa-ther? **M.** By *m* continuall ſending of Letters. **M.** I writ onely once, * that the breaking up of our Schoole to be at hand. **C.** ſendest thou *o* other. **M.** What day? **C.** Upon * friday. **M.** What *nu*s.

* constraine.
*l*inforcest, or com-pelleſt.

u Thinkest thou fo-

m daily.

* our ſcholaſticall vacation, or the breaking up of our Schoole to be at hand.

o ſendest thou *o* other.

* The day of Ve-

* other fruits.

* tarry untill.

* dimission.

* it to be.

* is not set, or put.

* doth not consult.

* arbitrement.

* pleasure, or appointment.

* nod.

* The shoo-maker
let him not meddle.
* pantofles. * The
very same our ma-
ster. * not once.
* favour, or under-
stand. b a thing too
high. c He useth that
also oft. * Thou shalt
not lecke out too
deepe matters for
thee. * a signe to be
given. f fance-bell.
* beate my eares as
yet. b be away. * to
prayer. i take my
leave of thee.
k going away.

M. What wilt thou doe at home? C. The
vintage is at hand, thep fruits of trees are to
be gathered in the meane time. M. Thou
mightyft * expect the day of * the breaking
up. C. I know not when it will be. M. I
hope*that it will be at the end of the next
weeke. C. But this is*, not at our * s deter-
mination. M. No, nor indeed [in the
determination] of our Master. C. Of whom
therefore? M. Of God onely, who doth
governe the counsels of men by his owne
*appointment. C. But Satan doth seeme
to governe sometimes. M. As much as
God himselfe doth permit. But let us leave
these things to wiser [men.] C. It is more
safe; for the Proverbe doth admonish :
* Let not the shoo-maker meddle beyond
his*slipper. M. We have oft times heard
that of our master. C. u He hath taught us
also*more than once, that sentence of *Paul*;
Doe not * meddle with the searching of
b too high matters: but feare. M. c He hath
that also oft in[his] mouth : * Seeke not
out too deepe matters. C. But doest thou
not heare * that we are called to supper ?
M. Thef little bell doth*sound still in my
eares. C. Let us goe into the hall, leſt wee
b be wanting*at prayer. I willisalute thee,
to morrow before [my] k departing.

The 20. Dialogue.

Petrine. Croscrane.

IN what kind of play hast thou exercised thy selfe to day? *C.* In play * for walnuts. * of walnuts.

P. Hast thou gained any thing? *C.* Yea, I have lost. *P.* Fortune then hath beene *¶* *2-* *¶* adverse, or crosse, against thee. *C.* I know not what fortune: onely I know, * that it fell out by mine * it to have fallen owne fault: but God so * disposing. *P.* out. Wherefore would God * have it so? *C.* That * willing, or hereby I may learn to beare more grievous * that thing. things when they shall *m* fall out. *P.* As if *m*happen. God * regardeth the *s* sports of children. *C.* * care for, or regard. Verily he doth regard [them:] moreover * pastimes, or nothing *p* comes to passe in the nature of *p* is done. things, without * the providence of God. * the divine provi- dence. *P.* * Dost thou thus play the Philosopher? * what dost thou * who taught thee those things? *C.* Hast not play the Philoso- shou thy selfe heard them * very oft of our pher even so? Preacher? *P.* It may be that I have heard * And who, or who them; but * what dost thou? * my memory I pray thee. is * weake. *C.* Verily because thou dost not * so oft. exercise it. *P.* How is it to be exercised? *C.* * what meanest thou? First by diligent attention; that is, by * mar- * I have but a weake king diligently those things which we hear memory. or reade, and then by repeating the same * flowing, or slippe- things oft times: to conclude, by teaching * turning out ry to me. others selfes.

*thoſe.

¶ woe is me wretch.
x wretchleſſe.

y goe to God.
* minde. * whole
power. a daily, ordi-
narily, or very often.
* with a godly af-
fection. b with good
men, or honest scho-
lars. * effect, or
make. * manners.
d the good to be
thy friends.
e what benefit shall
I reape. * at length.
f pitty. g gentle-
nesse, clemency.
h to be changed.
* fit. * this raceting
hath beene.
i I pray thee.
* It shall not stand
by me, as oft as it
shall be lawfull to
us both by our
leisure.
l we may attend.
n every hearty thanks.
* not a cause.
* betake our selves.
e schoole, or place
of hearing.

others the same things which we have learned. P. * These things are beaten upon ver-
y often by our Master; but (¶ me wretch!)
how x careleſſe is that my negligence! C.
So we are all, except that spirit of God do
ſtirre us up. P. Therefore what shall I do?

C. My Peirins awake: y aspire unto God
with [thy] whole*heart, and with * all thy
ſtrength: pray unto him a continually, and
* devoutly: be vigilant: flye the wicked,
be conversant with the good; also * cause
by thy most courteous * behaviour, that
thou mayest make d them familiar unto
thee. P. e What shall I get * thereby? C.
Doest thou aske? If thou ſhalt accuſtome
thy ſelſe to these manners, the Lord God
will have / mercy on thee in his g good-
neſſe, and thou ſhalt perceive thy minde
b changed in a ſhort time. P. Oh how
ſeasonable hath this meeting beeene unto
me! i I intreat thee, my Crotman that
we may talke together more often. C.
* There shall be no hindrance in me, as oft
as l we may be at leiuſe. P. I give [thee]
n moſt hearty thankes. C. There is * [no
cause] that thou give mee thankes, let us
* get us into the o auditory.

The

The 21. Dialogue.

Al. Alexander. Messuerus.

Al. Aegidius.
Massuerus.

Why didst thou scatter pease here? M. Sprinkle, or strew.

When? A. After dinner. M. I did it
for [^{*} my] minde sake. A. But whence ^{*the cause of my}
hadst thou those pease? M. ^{*}I took them
out of ^{*}a little trey where they were layed
up, that they might be sodden to morrow.
A. ^{*} Shouldest thou have done evill for
[thy] ^{*} mind sake? M. I did not thinke it
to be ^{*} evill. A. Is it not evill to tread
bread ^{*} under thy feet? M. I would not
doe that. A. Why wouldest thou not? ^{*with thy feet.}
M. Because bread is ^{*} especially necessary ^{*most needfull.}
for us. A. r. God hath created both pease ^r And God hath
themselves, and other things which are ea- created.
ten, for our use. M. I am not ignorant of
that; moreover ^r I eat pease ^{*} gladly, if ^r I love pease well,
they be well sodden and seasoned. A. Fur- ^{or I can eat pease}
thermore, wouldest thou abuse thine owne ^{well.}
things? M. s No in no wise. A. ^{*} So much ^s no not at all.
lesse oughtest thou [to abuse] other folkes ^{* By so much-}
t things. M. I understand ^{*} sufficiently. A. ^{* goods, or matters.}
Therefore thou hast not done well. M. I ^{* well enough.}
confesse, [I have done] not ^{*} well; yet not ^{* rightly.}
with an evill minde. A. ^{*} Why then hast ^{* Therefore why}
thou done it? M. ^{*} Foolishnesse stirred me ^{* fondnesse.}
up ^{*} unto it. A. What hast thou deserved ^{* thereunto.}
there-

x rightly. y (thou
 speakeſt not) from
 thy * minde.
 * (ſer) thou doeſt
 not accuse me, or
 complaine of me.
 x free will. * him-
 ſelfe to will ſo.
 b bring up no mans
 name, or complaine
 of none.
 c ſo that he ſhal, &c.
 Al. Aegidius.
 * owe thi. benefit to
 thee.
 * under this name.
 * pray to God.
 * daily. ſſoure, or
 five times each day.
 * (it is prayed) of
 us, * meate is taken.
 * it is gone to bed
 * it is riſen, g from
 lying downe.
 * thoſe. * depart, or
 ſeparate himſelfe.
 h at ſome times.
 i for himſelfe.
 * for the cauſe of
 praying. Al. to pray
 for himſelfe.
 k haſt thou not
 remembred it?
 l for children to ac-
 cuſtome themſelves.
 * to that thing.
 * proceſſe.
 m we are to hope ſo.
 * to be ſo. * if yet.
 n proceſſe diili-
 gently.

thereupon? M. Stripes. A. Thou ſayest
 * well, but (I thinke) not from thy
 * heart. M. Yea certainly, I pray thee
 * doe not accuse me. A. Sith thou doeft
 confeſſe it, of thine owne & accord, I will
 not accuse thee: for our master hath ſaid
 very often * that he would have it ſo. M.
 What hath he ſaid? A. That wee ſhould
 b bring up no man to him, for ſuſh lighter
 matters, who onely ſhall acknowledge his
 fault willingly. M. Therefore my Al. A-
 lexander, I shall * be beholding to thee for
 this kindeneſſe. A. I would have thee to
 owe me nothing * for this cauſe, but * in-
 treat God with me, that he may deliver us
 from evill. M. We pray * every day in the
 ſchoole, foure or five times openly. A.
 What then? M. Moreover [* wee pray]
 privately, as oft as * wee take meate, as
 oft as * wee goe to bed, as oft as wee
 * riſe g from bed: are not theſe ſufficient?
 A. Besides * theſe, our Maſter doth admo-
 nish [us] oft, that every one * goe h now
 and theni by himſelfe ſome whither into a
 ſecret place, * to the end Al to pray: doeft
 thou not remember it? M. I remember it
 * well; but (as thou knoweſt) it ſeemeth
 to be a diſſicult thing, that children ſhould
 accuſtome [themſelves] to ſecret prayers.
 A. And yet it ſhall bee very good to ac-
 cuſtome [them] by little and little. M.
 That our God will ſtirre us up and ac-
 cuſtome us * thereunto in * progresſe of
 time. A. m. It is to be hoped* that it will
 be ſo, * if ſo that we p profit well both in
 the

the reading and also in the hearing of his word.

The 22. Dialogue.

Varro. Castrinovanus.

***V.** Ow is it that thou hast returned so quickly to day frō thy uncle, especially sith there q hath been a feast? **C.** What should I have done there longer? **V.** Thou shouldest had expected the supper, that thou mightest eat of that which was left of dinner. **C.** I had eaten enough * at dinner. Furthermore [my] uncle commanded that I should bring my master home, whom I had fetched forth to the **s** feast. **V.** What did thy **u** brother [*thy] cousin germane? Wherfore returned not he unto the schoole with you? **C.** He is * x stayed behinde by [his] mother, * y for a day or two. **V.** Wherfore? **C.** * That he may have his cloths xamehded. **V.** Such is the care of wōmen. But goe to, *because we are nowa at leisure, I pray thee*tel me someting concerning the **b** feast. **C.** What * wouldest thou know & concerning it? **V.** First, who *were the guests, and then how dainty and *sumptuous the **g** feast [was.] **C.** These were the chiefe guests, the fourehSyndicks, the Lieutenant of the Citie, and other two + what.
 * What cause was there s p art come backe.
 q was a banker, r any longer.
 s started.
 + the reliques.
 + in dinner.
 + brought.
 t banker. u compa-
 nion, or kinsman.
 + thy uncles sonne.
 + retained, or holden
 backe. x kept. + for
 one, or another day.
 y a day or two + that
 garments may be a-
 mended to him.
 z repaired + that a i-
 dle. + shew or relate
 to me a banker.
 + doest thou cover,
 or desire to know?
 concerning the feast
 + have been stran-
 gers. + costly f mag-
 nificall, or very rich.
 g banker. h Syndicks:
 officers having charg-
 to deale in the af-
 faires of the cōmon-
 wealth with any for-
 raine Prince i under
 R j of governor, or deputy.

men of principall
condition.* of the
face, or countenance
* there were two of
the familiar friends
of my uncle.

* which in number.
o marked.* number,
or ranke, or order
he sat. * of the con-
trary part of my un-
cle. * But thou s A-
lasse. * little man, or
dwaiſe, & poore boy,
or little childe * ho-
norabile. * besides
the wife of my un-
cle. * in the utmost
table. x did she sit
so low, or so far off.
* eftsoones.

* fidy.

y ministery, or to
ſeo the ſervice well
performed.

* I have (heard
enough.)
a to heare thee
concerning.

* great.

* hard.

e a little more.

* give my diligence.
d of ſome ſort.

* thing very accep-
table to.

e a very good turne.

* when thou ſhalt
have fit opportuni-
ty.

* nothing.

+ that thou doubt.

i of chiefe note, of the number of the Sena-
tors. V. Knowest thou [them?] C. [In-
deed I know them] * by face: but I know
not their names. V. [Were there] none
besides? C. * Also two of my uncles speci-
all acquaintance. V. * In what place did our
master ſit? C. I o bſerved not in what
* place he was: but he was almost in the
middeſt of the table* over againſt my un-
cle. V. * But where ſatteſt thou? C. s Hoe
foole, who aſkeſt that! Should I * t base
fellow, eaſt with ſo great men? This was
* honour enough to me, that I ſerved. V.
Were there no women? C. None* but my
uncles wife, who indeed ſate* at the lowest
end of the table. V. Why ſo x ſo remote?
C. So ſhee her ſelfe would, that ſhe might
rise* ever now and then, more* commodi-
ously, for the order of the y ſervice. V. What
[did] [her] ſonne? C. Hee ſate by [his]
mother. V. * I am ſatisfied concerning
the guests: now I expect a concerning the
eaſt. C. Thou impoſeſt upon me a burden
very * weighty and* difficult, especially for
[my] memory: but ſith that (as thou ſay-
deſt) we have gotten c ſomewhat more leſ-
ſure this afternoone, I indeed will* do my
indeavour, that I may fulfill thy deſire d in
ſome part. V. Thou ſhalt doe me* e a very
kinde favour. C. Yet of that condition, that
thou mayeſt requite like for like* if at any
time occaſion ſhall be given. V. There is
* no cauſe that* thou ſhouleſt doubt con-
cerning this matter. Begin. C. But I will
ſit

fit in the meane while, because*it is a long *the narration.
 discourse. *v.* Let us goe under the gallery,
 that we may talke more commodiouseflygin *q* under the shadow.
 the shadow. *C.* *Hearken then. *v.* Because *Hear even now.
 (as thou sayest) the * discourse is long, *hours.
 tell me first, at what* a clocke * they sate * it was fit downe
 downe? *C.* Almost at tenne. *V.* *i* At what (of them)
 a clocke*did they rise? *C.* A little before *i* when rose they?
 noone. *V.* Did they all*k fit conveniently? *was it risen.
C. Most conveniently. *V.* Now goe to the *commodiously.
 matter. *C.* Hearre therefore the first* *l* pre- *k* handsomly.
 paratives of the table. *V.* *m* Set [them] *the preludes, or
 downe when thou wilt. *C.* First of all, there *preambles.*
 *were set upon the table little thinne wa- *l* flourishes, or
 fers made with honey, of the bakers work, *things* going before
 with hypocrasse. *V.** A notable beginning the feast, or the
 indeed, and most * fit to gaine their good *first service* *m* Begyn.
 liking. *C.* Omit I pray thee, these interrup- ** a i.e. n* cracknels
 tions; * left [my] memory *q* be troubled. *baked.* *o* a pleasant
V. I will not interrupt [thee] hereafter, *wine* brued with
 unlesse if it shal be needfull to require any *spices.* * The best.
 thing. *C.* Gammons of * bacon followed, ** apt to get their*
 chitterlings hanged in the smoake, *u* saus- *mindes, or affecti-*
 ges, ox-tongues, hardned also with salt & *ons.* *left memory
 smoake. And these were to stirre up an *be troubled to me.*
 appetite, and*x to provoke thirst. *V.* As if *q* be hindred.
 indeed it could not be * provoked suffici- *r* to aske of.
 ently, by the heat and fervency of the Sun. *s* Salted gammons.
C. * Cunning feasters are wont to doe so. *or pestiles of porke.*
V. I heare these things gladly: especially, ** of bacon salted.*
 fit that thou exprest all, in proper and *t* dried in the smoke.
 significant words. *Goe onz still. *C.* There ** to sharpen.*
 were set between in the same* order, sallots *x* to make them
 of cabbage, leckture; *giblets of birds fryed, *taste their drinke.*
R. 2 ** sharpened enough.*
a galley-garage. ** learned banker-*
ters.
** proceed further.*
** moreover.*
** manner.*
** intrailles, or*

a mixed meate.
 * entrances. & messe.
 + Is it drunke no-
 thing in the meane
 whiles? * unworthy,
 or unbeseeching,
 or unfit. * most lu-
 stie, or strong.
 e did suffice.
 f to fill drinke.
 * deale. g permit, or
 give thee leave.
 h course. * these for
 most part. k pasties.
 * wethers mutton.
 l new. * swines flesh.
 m pottage of flesh.
 * sweetly. * veriuyce
 of unripe grapes,
 or fruit not ripe.
 * pot hearbs.
 m gheſſe.
 * (it) to have been
 talked more then
 eaten. * to wit be
 cauſe. o meates on
 the table. * are
 * those. q service.
 r served up. * yong
 geete crammed
 + incrusted by the
 bakers worke.
 sbaked in a crust,
 or in paste. * cast be-
 tweene with a leve-
 rate. n a leverato (or
 young hare) be-
 tweene two partri-
 ghes: x in the husks,
 or eods. * what no-
 thing of fish. y putſt
 me in minde. z a
 large trout. & was

a galley-mawfreyes of veale, with whole
 yolkes of egges. And these things hitherto
 of the * preparatives; which was the first
 *service. V. Drank they not in the meane
 time? C. A question * unmeet for a man;
 for who wold spare wine here? Scarce three,
 and those indeed* of the most able amongst
 us, e were sufficient f to poure out drinke.
 But I will * speake afterwards concerning
 drinke: suffer me to dispatch the meate. V.
 Goe to: I g suffer [thee.] C. In the second
 hservice there were * al these things: k flesh-
 pies, chickens boyled with lettuce, bieſe,
 *mutton, veale, l fresh * porke, poudred
 [porke] m flesh pottage seasoned most plea-
 santly with yolkes of egges, saffron and
 *veriuyce; also some brothes [made] of
 * hearbs. V. Here I m imagine * they tal-
 ked more than they ate: * for that roſt
 [meates] were looked for. C. They had
 scarcely touched the table, when we* were
 commanded to take away * those things.
 Therefore I come to the third q course,
 wherein these roſt [meates] were, set on
 the table, chickens, pigeons, * fat golſlings,
 and pigs, also conies, shoulders of mutton;
 last of all, veniſon of two kindes, t baked.
 V. What besides? C. What? Hoe! (I
 have almost omitted) [there were] two
 partridges * with a leverat n set betweene
 them, green beans fryed, and peale ſodden
 x with the ſhales. V. [*Was there] no fish?
 C. Thou yadmoniſhest in time: There was
 # a marvellous great trout which had a bin
 divided

divided into four parts, besides the tayle: *b* pickerell, also a very great *b* pike divided into four *c* menowes, pinkes, parts, after the same manner: I passe over *c* gogions, the *c* little fishes, and of the middle sort, *c* crayfishes of the partly boyled, partly broiled or fried, also *c* river. *e* fresh water crabs, all in great number: *f* for shew, then But these moref* for ostentation then* for *f* need * to. necessitie: for there was almost nothing *g* sauces to dip in. *tasked of them. *V.* Thou seemest to me to have omitted one thing. *c.* What is that? *V.* Were there no *g* sauces? *c.* Yea there were added almost to every *h* messe sharpe *i* sauces of a most fine tast, which the cook himselfe had * prepared with marvellous *m* skill. Neither indeed * were there wanting capers* in oyle and vineger, *a* or enges, pickled olives with their pickle, rose-vine-ger, *p* green-lauce. *V.* O how many and how great *g* provocations * to glutony [were there!] *c.* Adde also *s* impediments of body and minde. *V.* But I pray thee, what was the last act of the * *Comoedie*? *C.* At length, when now* not any one did eat either flesh or fish, my uncle commands the *u* junkets to be set on the table, * among which these were chiefe; * very fat new cheese, also old [cheese] * of many sorts, tarts, * wafers, rice boyled in milke and well sugered, ripe peaches, figges, cherries, *j* raisins of the sunne, dates, * junkets for the evening, things * condite of many kindes, and other things which now doe not * come to my minde. To conclude, there was such* abundance of all meats, *a* hole
erto
first
eane
han;
ree,
ngst
nke.
ing
V.
ond
esh-
efe,
lred
lea-
and
of
tal-
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had
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parts, after the same manner: I passe over *d* rosted. *e* crayfishes of the partly boyled, partly broiled or fried, also *c* river. *e* fresh water crabs, all in great number: *f* for shew, then *g* sauces to dip in. *h* d sh. *i* sauces to dip in. *k* pretie, or delicate. ** f* fitted. *m* cunning, or most artificially. ** a* have there beene. ** out of oyle. ** o* citrons, or lemons. *p* the juyce of sorell. ** q* incitements, stirring up, instigations. ** r* of the throte, or gullet. ** s* hindrances. ** t* fable, or play. ** u* any did eat neither *s* no one. ** v* banqueting dishes. ** w* in which. ** x* most fat, delicate. ** y* manifold. ** z* little cakes. *j* grapes dried in the sunne. ** k* banqueting dishes used towards bed-time. ** l* conserved. ** m* meete m- ** n* affluence. ** o* store, or plenty.*

& uphold, or beare them, contain them. *c* what d round plates. *souresquare. * ate. * foure times. * harder, or courser. * what so great abundance and variety of meate doth profit. *s* oppresse, or over-loade. *g* doest. * so it is lived of men. *h* after this manner. * almost. * concerning plentie, concerning preparation, concerning splendor and daintiness. *k* about store who shall have most variety. * the finest preparing. *l* sumptuousnesse, or stateliness. *m* apparent. * to be seene. * concerning too great charge. *n* for moderating the expences at feasts. *o* Lawes have no place, or are of no force at feasts. * we may writhe incidently, (or beside the purpose) somewhat out of *Tully*. *r* all the guests to be. * out-ragioulnesse of costs * devourers of their own substance, or gulliguts, prodigall, incontinent, *s* worshippers of their bellies, such as *Apicius* the Romane was, being famous for gluttony. *n* whence is its * in the cause. * foolishnesse, or vanitie, or folly y contagiousnesse. * banketters.

that the table it self could scarce hold them, *c* But doest thou aske ? the *d* round trenchers, and the * square trenchers * were changed * foure or five times : we carried backe for the most part, the grosler and *meaner meates whiche into the Kitchens so very few did touch [them] for the store of more delicates. *V.* What good doth so great abundance and diversitie of meates ? *C.* To f over-charge the stomacke, and to breed very many diseases. But what *g* meanest thou ? * *b* thus men live * for most part, now-adayes. *V.* They who make feasts to such men, doe seeme to strive *h* for abundance, * preparation, *l* pompe and daintiness. *c* And yet notwithstanding (as I have heard) there are *m* extant certaine lawes * *n* against over-great sumptuousnesse in feasts, amongst the lawes of this citie. *V.* o Lawes are silent amongst feasts; that * by the way, we may turne somewhat out of *Tully* to our purpose. *c* Doest thou think *r* that all the guests were delighted with that * strange excesse of expence ? *V.* I doe not think so, unlesse peradventure they be * ding-thrifts, or *s* riotous, or *t* *A. pician* belly-Gods, as I may so say. But *u* what is * the cause ? *C.* Doest thou aske ? Not onely the * folly, but also the *y* madnesse of * feasters. *V.* The greatest part

of men is troubled with the same disease, * tossed a busie
as Horace saith. C. But let us omit this acen- iudging, *b* come a-
sure, according to the proverbe: Let not *gaine*. *c* what wine *gaine*.
the shoo-maker, &c. Therefore let vsb re- * was set to. *d* lyon-
turne to [our] purpose: *c* what sort of wine tauny, or browne.
* was set on the table? C. If thou askest * bloud ied. *e* sun-
concerning colour, [there was] white, black *fall in a manner*
deep yellow shining like gold, * sanguine, *dry, or manifold.*
and emany kindes of wine of every colour: * most generous, no-
If [thou aske] concerning goodnesse, *f* all ble, or excellent, of
[the wines] were * for the most part * very the best kinde. *g* first
delicate: but they * especially commended *of all, or above all.*
that kinde of wine out of Burgundy, which * called commonly
is * commonly called * Malmesie. *v*. From drawne
whence was that fetched? C. Out of * mine *the wine cellar*
uncles wine-cellar. *v*. Hath he much *n* of *of my uncle.*
the same sort? C. [He hath] two *s* pipes *n* of the like.
Al. of claret-wine, *p* two also of most pure *o* hogsheads, or
white-wine. *V*. What was the end of dinner? *Al.* wine of
C. When [my] uncle saw all the guests *q* al- Helvetia, *p* he hath
most weary with eating, drinking, and tal- two also *q* well
king together: then he * commanded wine neere tired.
to be poured out to every one: he * invited *r* commands.
all to the last *s* draught. *t* Hereupon all *r* filled out, given,
things * were taken away in order: * very ** inviteth, & drink-*
large had-towels of * most fine linnen were *ing. & After this.*
spred upon the tables: * *u* sweet water * was ** are, * more large.*
given, to wash [their] hands lightly. *I* and *u* sweet smelling wa-
my uncles sonne doe give thanks to God *ters. * is, & my cousin*
according to the manner: and my uncle *german, b say grace,*
himselfe doth give [thanks] to the whole *c* doth thaake,
assembly, with a * loud voyce: At length ** cleere, or shrill.*
the *e* first Syndicke doth give publique *e* last, or chiefe of
[thankes] to the *f* feast-maker, in * a very *the Syndick.*
smaker of the feast. ** a speech curious*

* chideth him.
 b hath made the
 feast, i provision.
 * handled k recei-
 ved, l magnifically
 enough. * These
 things being spo-
 ken, or after they
 had spoken thus.
 * doe rise. * fare well
 being said. * anon.
 ll stay. * ministred.
 + betooke our selves.
 * we cared for our
 body there quietly
 and according to
 the sentence of our
 minde o your, or
 the master.
 * by himselfe.
 * to talke together.
 * of better note.
 (or care of you.)
 * so great a cause
 there was of the
 feast. * concernes it,
 or skils it my matter
 * lesse by so much.
 * rightly. s no logi-
 cian. * naturall lo-
 gick is to thee. crea-
 tion a the countrey
 men also, &c. * hand-
 led, or received thee
 magnifically, or
 stately. * I had never
 bin present. y I re-
 joyce it to be satis-
 fied to thy stomach.
 * Thanke. a rest, or
 leisure. b that the
 boyes depart, or
 are going away.

curious speech in the name of the guests,
 and withall he *blameth him, that he fea-
 sted with so magnificent and sumptuous
 i preparation: Yea (quoth my uncle) par-
 don me, I pray you, that I have not *k en-
 tertained you l sufficiently enough for your
 dignity: * These speeches being ended, all
 of them*rose from the table: a great part
 *having taken leave, doth depart*straight-
 way: the rest doe ll tarry standing and tal-
 king together in the hall. V. What [did]
 you in the meane time, who had*served at
 the Table? G. We * went to dinner into
 the kitchen, * we looked to our selves there
 at our leisure, and according to our minde.
 V. Where was [o our] Master in the meane
 time? c. My uncle had called him * aside
 *to talke with him. V. I beleieve, that hee
 might commend thee and his sonne unto
 him*to take better notice of you. c. That
 is like to be true. V. Thou knowst not what
 *cause there was of so great a feast? c. What
 *concerneth it me to know? V. It then
 concerneth mee * so much lesse. c. Thou
 gatherest*well, and I did so expect. V. *But
 I am s not a Logician. c. * Thou hast na-
 turall t Logick. V. u Even the countrey-
 men have the same. G. But goe to tell mee
 in earnest, have I not * intartained thee
 sumptuously? V. * I was never at such a
 feast. c. y I am glad, that thy appetite is
 so well satisfied. V. * Thankes be to God
 who hath given us so pleasant a vacation.
 c. Let us arise at length, for I doe heare
 b the boyes depart from play. The

The 23. Dialogue.

Pastorulus, Pasatus.

O Tityrus, who *s*ittest downe under the *s*liest along.
d covert of the * broad mulbery tree, *d* shade.
e Wilt thou be here alone, so merry and *s*preading:
*so f*carelesse ? *e* Art thou, or shalt thou be.

Pa. O Melibeus, G O D hath given us *s*idle, or retchlesse
 * this rest. * these idlenesses, or quietnesse, va-
 That great God who hath made al things
 for our use, giving * their owne food to all
 living creatures. *c*ations, leisures-
** the proper meate.*

Who *h*ath *h* made the sea who [hath *h* built.
 made] the earth, and the heaven, which *i* that chiefe
 covereth all things, *i* that workman of all
 things, who is counted the chiefe. *w*orkman.

Pa. Leave of^k to speake verses: *l* now *k*to utter all in verse
 the Muses have left me. *l* I have forgot all
m poetry.

My minde is otherwhere, I desire to strive *m* for a drinking,
m with a drinking. *o*r bever.

Pa. But neverthelesse thou maiest sit ** place ample e-*
 downe with me wider this shade: *nough, or sufficient.*

For here (as thou seest) is * roome ** to us.*
 nough * for us both. ** it shall not stand by me.*

Pa. Therefore let us omit verses, and let *p* bagges, or bud-
 us betake [our selves] to our drinkings. *g*ets, or scrips.

Pa. * There shall be no stay in me; goe to, *q*untie, or unsol'd.

let us search ourp satchels: qopen thine. *Pa.* ** wayte.* *r* fift.

*Expect a little, tell me before what thou
 hast

*no not so much as hast against thy drinking? **P.** Bread. **pa.**
 bread alwayes.
 *due season.
 *reliques, or
 leavings.
 *almes tubb.
 *nothing of
 scraps.
 *There will be
 bread left.
 *bread at least
 will remaine.
 *at length
 x commit. *let me
 goe. *Therefore
 tells, &c. y conjecture
 or ghesse. z desire I
 to. *weare. *houre.
 *at least thou shalt.
 a what thou canst
 doe by ghessing, or
 how thou canst
 ghesse.
 *There is either
 cheese, &c.
 *remaining, or
 the remainder.
 *gird.
 b frame, or set.
 *writhe. c vex.
 d timely, or rathe
 ripe. *a new thing.
 e I saw none.
 *they are.
 f felt of them.
 g reprovest me.
 *wittily. h marvelous.
 *soft (are they)
 How pleasant a taste
 *a iuyce. m Are we
 not bound to give
 justly. *the greatest.
 g gratious.

As if indeed a drinking is wont to be without bread. **P.** Verily poore men have* not alwayes bread. **pa.** Thou admonishest in **rr** time, our * scraps shall be put into their little **s** basket. **P.** What if there shall bee *no scraps? **P.** t There will* at least bread be left, and this will be enough. But tell me *I pray thee, hast thou any meate? **P.** Yea dost thou doubt? My mother would never **x** admit that she should* send me to the schoole without some meate. **pa.** * Tell me then what is it? **pa.** y Divine. **P.** I am not a Prophet, neither will I* spend this * time of [our] drinking in trifles. **P.** *Thou shalt at least make a tryal, show thou canst preuale by conjectures, concerning which matter we have heard something already in the Rhetorick. **pa.** * Either cheese, or flesh is * left of thy dinner. **P.** Neither. **P.** Tell me of all good fellowship, that we may * b prepare our selves to the worke. **P.** That I may not* c trouble thee any longer, they are soone ripe peares. **P.** Sayest thou [so?] [It is] *a novelty, e I had not seene [any] yet this yeare. **P.** See now. **P.** How ripe are * they? **P.** Why doest thou not adde also, how good? **P.** But I have not g tasted of [them] as yet. **P.** Thou h reprehendest me * sharply enough. Take and taste. **pa.** i Wonderfull, how * mellow? Of l how good* a taste! **P.** m Ought wee not justly to give * most hearty thanks to our God, so n bountifull a father, who doth give

Give us being unworthy, so many good* and so, or of so tan-
hings,* so divers? *pa.* Truely he is most dry sorte. *o* doth not
unthankfull, who *o* doth it not. *P.* *p* *Goe* so, *p* *Goe* on still.
to, let us eat his good things, with *q* *ioy*, *greioycing* + *thanks-*
and* *giving* of *thanks*. *P.* I am a hungry *giving*, *r* a good
already, *a*, good while a *goe*. *P.* But haſt while ſince. *s* *grosse*,
thou no meat? *pa.* See, *as* *great* *peece* of old *or thieke gobbet*.
cheeſe. *P.* Let us eat *peares* first, wee will *time*. * *opprefſe*, or
ſhut up our ſtomacks with *cheeſe*. *pa.* But *hinder*, *x* to ſtay.
let us make haſt leſt peradventure the thoug^t * *that* which apper-
* prevent us. *P.* Surely I ſee neither of us *taines* to me, *r* *faster*,
x to *loyter*: * *as* for me, I cannot eat *z* *soo-*
ner. *pa.* *a* *Nevertheleſſe* thou mayeft not *a* *yet* *notwithſtan-*
b *devoure* *ſo*, after the manner of * *hogs*: *c* *ding*. *b* *cate* to *gree-*
doth it [not] ſhame thee any thing? *P.* Be- *dily*, *** *ſwine*. *c* *Art*
cause thou ſaydit * *that* we muſt make haſt. *thou* *not* *any* *thing*
ashamed? * *to be*
pa. I ſayed, *d* *Matrem*, but not *e* *Fisti-*
nemus. *P.* I doe not make a diſference *ſo* / *make haſte* *wifely*.
ſcrupuſouſly, betweene theſe words. *pa.* Yet *e* *let us haſten* *rashly*.
our maſter* will have us to ſpeake proper- *f* *curiouſly*. * *w.l* *that*
ly, as much as* we can* *i* *for* the capacity *w* *we ſpeake*. * *it* *ſhall*
of our wit, for* we learn also to write wel *be* *lawfull*. * *by the*
by ſpeaking well. *C.* Contrarily, *k* we also *i* *according to our*
accuſtome ourſelves to ſpeake wel by wri- *capacity, or under-*
ting* diligenty. *pa.* Theſe two are *l* *joy-* *standing** *we learne*
ned together betweene themſelves. But *hoe*, *together*. *k* *we use*
let us eat (I ſay) *m* *leisurely*, we have time *also, or we are inured*
enough. *P.* Is not this whole houre free for *or acquainted** *care-*
[our] drinking? *P.* Indeed [it is] free to *fully*. *l* *conioyned*.
day: but *nevertheleſſe* let us *o* *ceafe*, leſt *m* *quietly, or taking*
p [our] *bread faile* us, *q* and nothing be leſt *us* *leisure*. * *to our*
for the poore. *P.* Therefore let us *goe* to *bever* *o* *give over*.
the * well, that we may * *drinke* *s* a little. *p* *we want bread*.
Hoe, thou doeft *t* alwaies abuse the propri- *g* *and there be no-*
ty ** pit*. ** potemus*.
** somewhat*.
** abuse alwayes*.

* sucke in.
 x I have thanke
 to thee. * I got.
 y vices. * institution.
 z teaching at the first
 a These.
 b thele things which
 are worse do, &c.
 c h ast thou remem-
 bred. * pit.
 d strive, or indeavour.
 e strongly. * Thou
 shalt drunke more
 pleasantly by so
 much. * It is drunken
 (of us) * receive or
 betake our selves.
 f thanksgiving.
 g aside to the wall.

ety of words, this is to * sooke in, not to
 drinke. *P.* In truth x I thanke thee that
 sparest me not. * I have gotten these first
 y faults of a naughty *z* entrance in the be-
 ginning. *P.* Therefore *Quintilian* said
 most truly: * These same things do sticke
 more stify, which are worse: * Dost thou
 remember? *P.* I remember: but in the
 meane time helpe me, that we may draw
 water out of the * well. *Pa.* * Labour more
 flustily, thou suffrest me to toyle overmuch.
P. Thou wilt drinke so much more plea-
 santly. *Pa.* * Wee have drunken enough,
 let us * goe into the hall, lest we be away at
 prayer and *z* giving of thanks. *P.* Goe thou
 before, whilst I goe *g* thither to make wa-
 ter.

The 24. Dialogue.

Leonard, Pellio.

d marvell at greatly.
 e at length.
 f looke to.
 g Truly
 slooke to.
 h such is Gods
 goodnessse towards
 me. i moreover.

I d Wonder greatly at thy negligence. *Pe.*
 In what thing * I pray thee? *Le.* That
 thou doest nor care for thy selfe more dili-
 gently. *P.* g In truth peradventure I doe
 i care for my selfe overmuch. I eat, drink,
 sleep sufficiently, k which is the bounty of
 God towards me: l furthermore Icombe
 [my] hayre, I wash [my] hands, face, teeth,
 eyes,

eyes, and these in the morning especially: ^{as (I doe) these} moreover when time ^{* serveth,} I exercise ^{* requireth.} [my] body, I ^{recreate} [my] minde, and ^{* release.} play with the rest: what wilt thou more?

L. Let us ^{omit} these things, those are not the things which I ^p reprehend in thee. *P.* What ^{is} then? *L.* Looke about thy clothes from the heele to the crowne, thou shalt finde nothing whole, all things are ^{* torn} and ^{worne} thred-bare. Truly those things ^{sdoe} not at all become your ^{is} stocke, if at least thou diddest ^{* regard} to have thy [#] apparel to be amended, or to be ^{repaired} any way. *P.* Thou speakest indeed whatsoeuer it pleaseth [thee:] if so be that thou haddest thy parents removed ^s so farre of, peradventure thou wouldest not bee more ^{* uneat.} *L.* If I had store of mony, I would not suffer my selfe to be ^{so} very ragged. *L.* Neither yet therefore ^{* art thou free from} ^y negligence: for why dost thou not ^z aske ^{* to borrow} other-where? *P.* ^{* Where} ^y carelesnesse, should I aske? *L.* If [thou canst] not ^o therwhere, certainly thou mightst of [our] master. *P.* What if he would not ^{* lend} me? *L.* He doth deny to none of his ^a household ^{his house, or boor-} scholars, if so be that he see ^{* that} they have ^{ders.} ^{* need to be} need. *P.* I am not ignorant of ^{* that:} but ^b I ^{* thereof.} am more bashful, then I dare aske of him. ^b I am so shamsfaced *L.* This is a ^{* clownish} & ^c bashfulnesse. *P.* that I dare not aske ^c shamsfacednesse. *L.* Neverthelesse I had rather be bashful than ^{* rude.} impudent. *L.* ^d Bashfulnesse (as a certaine one said) is a good signe in a young man, ^d Shamefacednesse ^{as one said.} but a meane is to be ^{* kept} every where. *P.* ^{* added.}

- * of that wit.
- f* nature.
- ff* nature.
- g* to take.
- h* filthy things.
- i* things unbesee-
- ming.
- * give it.
- k* blame me for it.
- m* can finde fault,
- or reprove it.
- Al.* a man will.
- * as much.
- o* as I am perswaded
- of thee.
- * wouldest not.
- p* away with that
- abuse.
- * easie.
- q* kinde, or gentle.
- * most loving of
- thee. *r* most care-
- full for thee, or who
- much tendreth thee,
- s* commit to thee.
- * give, or restore.
- * diligently, or care-
- fully. *a* shall not be
- a little behoden to
- thee. * esteemed me
- so. * exhort. *z* con-
- fidence. * the little
- epistle.
- a* mentionest.
- * (that) thou
- committ.
- b* speed.
- * turne.
- c* undertaken.
- d* well enough.

I am* of such a/ disposition, that I am al-
ways afraid to offend any one. *L.* I praise
[thy] ff disposition, but there is a measure
in things: for that feare of offending, ought
gto have place in *b* dishonest, or certainly
in iuncomely things, but I see no such thing
here: It is an usuall thing in the societie of
men, that some need the helpe of others.
Who then shall * & impute it to me for a
fault, if I shall aske any thing of friends
either to lend or to borrow? *P.* No man *m*
will reprehend [it,] unlesse peradventure
thou *Al.* wilt abuse such like things. *L.* But
thou (* as farre as I know thee) * wilt not
abuse[them,] *P.* *p* Fie upon that abuse. *L.*
Therefore what hindreth now, that thou
mayest not require especially of a most *
q courteous man, &*, most loving towards
thee, as doth appeare? *P.* Goe to, I will
aske; but by a little epistle, which I will
give thee, that thou maiest deliver. *L.* In
truth I will deliver it most willingly, and
I will commend thee to him*earnestly. *P.*
Verily I *a* shall give thee no small thanke,
that thou hast * made such reckoning of
me, that thou wouldest * incourage me to
this *z* boldnesse. *L.* Now it remaineth, that
thou write * the epistly, which thou a spea-
kest of, [and] * commit the rest unto me.
P. God *b* * prosper that well which we have
c begun. *L.* Doe not doubt, the matter will
succeed *d* prosperously.

The 25. Dialogue.

Clavellus. Quercetanus.

T. Hou knowest not what hath come into ^{what thoughts I} have had.
 my minde* of late. Q. What [is] that, ^{* in these dayes.}
 I pray thee? C. I * purpose ^b to betake my ^{* I thinke.}
 selfe to the schoole. Q. What unto the ^b to set my selfe to
 schoole? * To the end ^{* to dwell there?} ^{* for the cause of}
 C. Not that I shoulde dwell [there] as an ^{* dwelling.} I may
 * inhabitant, but that I may ^l live with you ^{inhabite.} * inmate,
 * at my Masters table. Q. Oh I would to ^{or tenant. / diet.}
 God, thou * spakest this, from thy * heart ^{* my Master.}
 and ^ptruely! C. Thou oughtest to ^q under- ^{* saydest. * minde}
 stand sufficienly by our mutuall acquain- ^{p as thou thinkest.}
 tance and friendship, * that I have not been ^{q know. + me (to}
 wont either to faine, or to dissemble ^{have beene) wont,}
 any ^{neither to faine, nor}
 thing with thee. Q. I p^lainely understand ^{dissemble nothing}
 this*already, long agoe: ^s but that word ^{with thee, s at all.}
 being heard of thee, [my] affection*caried ^{I have knowne}
 me violently intoxexlamation, ^{fully, &c. + now.} I
 altogether forgetfull of my selfe. C. I take ^{* but assoone as I}
 thy^z word otherwise: but to the matter. ^{heard that word.}
 My father indeed doth not ^a compell mee: ^{+ snatched me. x paf-}
 but I see sufficienly by [his] countenance ^{sionate crying out.}
 and by his words, ^b that * that doth please ^{y I did so wholly}
 him especially. Q. Verily ^c this ^{forget. z it no o-}
 [that] thy father being a most wise man, ^{th erwise. a is force,}
 knoweth, * dingenuous dispositions * to be ^{or urge me. * that}
 unwilling to be compelled, [but] to bee ^{thing to please him}
^{* per- + to will.} ^{chiefly. c this is the}
^{dthat ingenuous dis-}
^{positions are, &c.}

*led. & that to be
 done. *e* guidance, or
 direction. *e* divine
 power. *e* sentence.
 *hang. *f* incline to
 that part. *g* of mine
 owne selfe. *b* reason,
 or token. *i* I have
 thought so *k* there-
 unto of. *almost.
 *meanes to escape
 devices. *f* shift *l* off
 * avoid, or escape.
 *authority, or
 command.
 * frankly. *p* proved
 or found by experi-
 ence. *g* I began to
 be a scholar.
 * bond slaves, drud-
 ges. * taken cap-
 tives by Sathan.
 *discipline. *s* to goe.
 * a mill wherein to
 grinde as horses do
 upon any such a
 knave. * with hands
 and feet * to terri-
 fie, or seare thee.
 * had. * revealed it,
 or laid it open.
 * That thou spea-
 kest it to me.
 * make manifest, or
 publish.
 * that phrase.
 * fell from me.
 overslipped me.
 * bezech.
 * goe on with dexter-
 ity, or lustily.
 * sentence.

*perswaded easily: But yet I do not doubt,
 * but that, that is by the *e* instinct of the
 *spirit of God: but what doest thou judge?
 C. I am of the same * opinion; especially
 sith that I also * *f* incline thereunto, *g* of
 [mine own] accord. Q. [It is] a great *b* ar-
 gument, that counsell to be of God. C. *i* I
 have beleaved it: for they who are com-
 pelled to that matter by their parents, doe
 for most part seeke *shifts, *h* by which they
 may * withdraw themselves from under
 *government. Q. I (that I may confess
 it ingenuously) have so many times *p* had
 experience of it in my selfe: to wit before
q I entred into the schoole: for what doest
 thou thinke? I did heare of these *r* * slaves
 of Satan, so many evill reports, both con-
 cerning [our] master, and also concerning
 the *government, that I might seeme to my
 selfe, *s* to enter more truely into a prison,
 or intota mill then into a schoole: If so be
 that thou also hadst falnesse into any such a
 plague, there is no doubt, but he would have
 earnestly indevoured * with all his power
 *to fright thee away fro this so holy a pur-
 pose. C. I * have made it knowne to none
 as yet. Q. * That which thou sayest to me,
 is not to *make knowne to all. C. I know
 [this] sufficiently: but *z* that [word] * o-
 verscaped me before I was aware, out of
 Terence. Now let us proceed to the rest.
 Q. What remaineth but that thou *a* pray to
 God, and *b* proceed diligently in [thy]
c purpose? C. Thou shalt heare, concerning
 the

the daily * provision at your table , concerning the familiaritie of the *e* head-master and *f* under-master in hearing the repeating of the lectures , of the * *g* curtesie of *b* the maister in the very * dyeting together, concerning that pleasant strife of studies after supper : of the *i* libertie of speaking together of honest [matters] & at our leisure, of the free reprehencion betweene your selves ; concerning all these (I say) thou hast * spoken to me sufficiently, at other times : all which things in truth do greatly please[me:] Yet nothing doth seeme to me, [to be] more profitable, then that * perpetuall exercise of speaking Latine : for what greater *l* fruit is there of our studies ? what more honest ? what more pleasant ? especially when one doth *m* reprehend another freely, without hatred or envie. *Q* What , that they who are overcome *n* in the first of those things, are punished onely by shame , * but the victors * are rewarded. *C* To conclude , all your exercises do delight me marvellously, even in the very hearing. *Q* How much more wouldest thou say that , if thou sawest these things, if thou wert present when they are done ! *C* I (God-willing) will be present: * I will [it may be] *p* now within these few dayes. *C* Truely I hope so, yet *q* one doubt remaineth unto me , from which *r* thou shalt deliver me easily if thou wilst. *Q* I will doe it * *s* unfainedly if I can : but in the meane time , see that thou doe not seeke a knot in a bulrush, as we

* *victuall*, food,
dyer, or meat.

e master.
f ushier.

* *facilitie*.

g maledesse.
h our master.

* *living together*.

i freedome of tal-
king together.

k at meet opportu-
nity.

* told me many

things enow.

* *continuall*.
l benefit, or com-
moditie.

m reproove.

* *n* in that conten-
tion.

* the victors also.

* are graced with a
reward, or have a
reward bestowed
upon them.

* *o* would to God.
p shortly, or every
day,

q I have onely one
doubt.

* *r* icruple.

r thou canst free
me.

* *s* is good fa-
th.

s in truth.

* scruple.
* at length.
* your scholasticall
discipline is suspe-
cted unto me.
x schoole govern-
ment.
y leave off.
z for that cause.

* like to be true.
b the vulgar sort.
* of men.
* worst things.
* doth the common
sort to *s*
d schoole-govern-
ment.
e is so ill spoken of.
f simple people.
* any one to be.
* dwell.
* the worse we
heare.
* the moe by so
much. t come toge-
ther. i a colourable,
or cunning entrance
into the minde of
the hearer. k scarre
me. l I perceive.
* accomplish them.
* turne thy minde
to the matter.
* speake. n I shall
thinke to be of
weight. * I would
that thou perswade
thy selfe that our
master to be.

have seen before in Terence. Goe to : what
*doubt is that u I pray thee ? C. * I suspect
your x discipline in the schoole, not that I
would y cease from my enterprise z for that;
but that I may come more cheerfully
and pleasantly, when I shall heare of that
matter. Q Unlesse thou wert hee, who
(as I know) doest neither thinke me vaine
nor a lyer, I in truth had rather hold my
peace concerning this altogether, then re-
port those things unto thee, which I thinke.
C Why so I pray thee ? Q Because it is a
difficult thing to make those things * to
seeme like to bee true, although [they be]
otherwise most true; sith that bthe common
sort * of people doth speake and judge all the
* evill that may be concerning these. C To
what end (I pray thee) c [doth it] that ?
Q For our d discipline e doth heare so very
evilly among those f ideots, thorow the
lies of wicked men, that it is a marvell * that
any one is willing to * abide in our schoole,
although (which is the worke of God)
* the worse other speak of us * so much the
moe * come unto us. C [There is] no
need of so long i an insinuation: tell mee
all things plaineley: [take heed] thou feare
not, thou shalt not k terrifie me. l I have
perceived all things and * dispatched [them]
before with my selfe in my minde. Q
Therefore * attend, I will * utter most
shortly whatsoever n shall seeme to be of a-
ny moment. First of all, * I would have
thee to perswade thy selfe of that, that our
Master

Master is much more *p* courteous to us, *p* gentle, or milde. then hee appeareth openly in the schoole : *q* he liveth, or carrieth himselfe. for ghe is conversant to familiarly amongst us, as a wise father is wont [to be] amongst [his] children. Why then (wilt thou say) is he so severe openly ? I answer, because without such severity (as I have heard of himselfe, when **of* a time *r* he made report of it to a certaine familiar friend) so great **a* company of scholars, and **of* so divers dispositions, *&* could neither be *x* kept under, nor contained *y* in their duties, for every one [would live] after his owne **fashion*, each would live **z* according to his owne pleasure. *C* Moreover I marvell with my selfe **very often*, *b* so great reverence to be *c* thorow all the schoole, so great silence, and to conclude, so great modesty. *Q* Thou wouldest marvell much more, if thou hadst **ever* seen *d* the countrey schoole. *C* I have seenem them sometime and *e* considered [them] diligently. There is more silence in our schoole of six hundredth, then of forty boyes, yea of thirtie, in these *f* trivall schooles. But goe on, I pray thee, I am afraid, that thou art *h* an *g* ~~pro~~ *ende* left Asian oratour : for now thy speech beginneth as it were, to *i* **rove* further off from the marke. *Q* **Yea even* **thou thy selfe* **in-* *terruptest* [me.] *C* I have said nothing from the purpose, but now *k* prosecute the rest. *Q* Wilt thou that I tell thee **sum-* *marily* ? This *m* domesticall discipline, although it may seeme odious to a few wic- **sometime.*
**he reported it.*
**a tcholasticall company.*
** indued with so divers manners.*
**neither could.*
**kept in.*
**in obedience.*
**manner.*
**by his owne arbitrement.*
**as he thought good.* **most often*
**that there is.*
**is the whole schoole.*
**seen ever.*
**schooles in the villages.*
**marked them well.*
**common schooles, or meaner.*
~~pro~~ende left
~~to be.~~
~~an oratour of Asia.~~
~~to goe further from the purpose.~~
~~erre.~~ *~~but.~~*
~~thou troublest me.~~
~~pursue; or goe thorow the whoie~~
*~~*in summe, briefly.~~*
~~m private govern~~

* please very greatly.
 n benefit. * matter.
 o state.
 r retchlesse.
 * be safe to us.
 r violence, or iniuries. * malepart.
 * quiet, or safetie [could be to us.]
 z tranquillitie.
 * true lovers of studies. x bulwarke, or strong hold.
 * even as. y would be quiet, a lover of peace. z from correction, or severity.
 * beating.
 * studies.
 a of good letters.
 b induce vs, leade us, or perswade us.
 * liberall, or courteous. thanding, or dealing. d civilitie, or kindnesse.
 e gentienesse, or easinesse of maniers.
 f studies. g disposed.
 * it studieth, or a greater part studieth. i heartily k taketh heed, or avoideth.
 l honoreth. m doe the office. n worthy stripes, or to be beaten each hour. o worse then a toad.
 p correction * ad-deed. q for very necessitie.

ked ones, yet it doth * very greatly please the good and studious, for the n commodity [of it :] for if the * o government were pdissolute, what could * we have safe against the r assaults of wanton and * saucy boies ? what * rest could we have? what t quietnes of [our] studies [could there be] Therefore the discipline it selfe is a refuge to the *sound lovers of learning, and as it were a x fortresse, * no otherwise, then a haven to marriners in a tempest. To conclude, who soever is y peaceable amongst us, and prepared alwayes to doe well, is most safe z from the discipline. Neither indeed doth our Master that, that he may draw us by * blowes and by stripes unto the studys of learning, but he doth indeavour to b draw us on by these things especially; by honest and * good * usage, by good will, a humanitie, e mildnesse of behaviour, by benefits, to conclude by the love of vertue and of * learning : wherupon it comes to passe, that the greater part of us is so g affected, that * wee study to obey him, from the heart, k bewareth to offend him, loveth, l observeth, [and] reverenceth [him] as a father. c Otherwise you should not nperforme the dutie of scholars. Q But there are sundry knaves worthy to be beaté, who neither feare God nor stripes : who also hate the studies of learning worse then a dog & a snake, that I may use the words of *Horace* : severe p discipline is * used sometime (I say) to such, to wit, q because ne-cessi-

cessity doth compell, **C** I have enough: for whither. * doth now I see, to what end the severity of look, appertaining to your schoole discipline * doth tend. **Q** ^{mend. & dtive out.} _u bad manners. Verely, that it may defend good manners, * kisse sweetly, or and that it may ^s correct or ^t expell _u the embrace, or am in evill. **C** Truely I do admire this discipline, ^{love with x I am so} _{far off from fearing} it, ^{it, & freedom.} * spea- my Quercetane, I indeed doe love thee, ^{king.} + added more for this ¹ liberty of * speech, whereby thou sharp spurs to me. * hast ² set me on more cheerfully. **Q.** * I ^{given, or put to} also doe give immortall thankes to [our] ^{goades, or spurs, or} heavenly father, who hath given thee a ^{prickes, but I doe} humbly thanke our good mind, and a sincere judgement. **C** ^{heavenly father.} Therefore farewell, and **b** expect me (if the ^b looke for me. Lord shall permit) against the next week: * commend earnest- ly to Christ. ^d be- farewell againe, and **c** commend our d en- terprise, to Christ in thy prayers, very * ear- nestly. **Q** * **e** God send thee a quiet night, ^{* againe} and againe. + I pray ^{and againe. + I wish to} thee. + rest.

The 26. Dialogue.

Florence. Basil.

* **W**hat is the matter, that I see thee so ^f sad? **B** * **g** Wretch that I am! I am scarce * mine own man, I am smitten with fear. **F** I say, what is the matter? **B** Our master ^k taught us. **F** In what, * in theft? **B** Ah, * no, God forbid. **F** In what then? **B** In secret ^t drinking together. **T** A

* What is it ^s if sor- rowfull, or heavie. * me wretch. **g** woe is me wretch * able [or partaker] of my mind ^k tooke us tar- die, or found us faul- tie. + whether in theft. + not at all of nations. ^l junketing, b^zling, swilling, tipling.

* unworthy. * me wretch, me wretch. *m* Alas, do not trouble or affli&t thy selfe so greatly. * affli&t not. * lost, naughtly lived, past hope. *r* inforced me. * in the chamber of *Fluvian*. *i* I wish. * how were ye caught at length. + roomes whereunto are sundry keyes, or such as whereunto there is onely one common key. * him to have come to, &c. * to have met the brethren to day. * had set againe the bar to the doore. *r* made the doore fast * hath it selfe. * happened. * God willing, or pleasing so. * perswaded so altogether. *b* ascribe. * things. *c* whatsoever falleth out *cc* foresight. *d* want of wisdome, or of forecast, or of forecast, or oversight. * By what, &c. *e* began you, * which *g* guests, *b* delicates, or dainties, *i* food, or provision. * perished by the way. * by my leisure, or when I attend. *m* they had biden. * this banker. *o* seikins or little barrels.

* hainous fact! *B* Hoe, wretch, wretch that I am, what shall I do? *F* m Ah, * thou mayest not so greatly disquiet thy selfe: who were present with thee? *B* *Fluvian* and *Florensis*, O ungratioues boyes, which *r* drew me thither! *F* Where was it done? *B* * In *Fluvians* chamber; that *t* I would to God he had not risen out of the bed to day. *F* * How I pray you were ye catched? was not your chamber locked? *B* Yea, it was: but (as thou knowest) our Master keyes of a'l the *chambers: moreover, we thought * that *u* he had gone to this dayes meeting of the brethre, otherwise we * had *r* bolted the doore. *F* Howsoever the matter* is, it hath * fallen out* by the will of God. *B* I am * so fully perswaded: but we are wont thus for the most part, to *b* attribute all our *matters, *c* whether good or evill, either to our *cc* wisdom or *d* folly *F* * Upon what occasion had you begun this junketing. *B* Those two, * as thou knowst well, are not dayly *g* companions at the table. *F* What then? *B* *b* Junkets, I wot not what, were brought them from home, for their iudiet, which I would to God that they had * been lost by the way. *F* But God would not so: go on. *B* And because I teach them sometimes * at my leisure, yesterday after supper, *m* they had invited mee to *these junkets against this daies breakfast. *F* * An unhappy breakfast to thee: but what? was there* no wine? *B* Yea there was no wine more then enough: for they have *orundlets* * (it was) unhappy, &c. * not. * wine too much of

of wine * in our masters cellar. **F** What * in the cellar of our [did your] master, when he saw you, feasting thus? did he not * wax exceeding angry? **B** He was moved nothing at all, but smiling a little, * I will (quoth he) be of this junketing, if it please [you]. **F** O troublesome guest! what [did] yee? **B** Wee all being xastonished * were speechlesse: for * having spoken that, * he conveied himself away forthwith. **F** I see all signes here to be * exceeding bad. **B** * Who can judge otherwise? **F** * It is very like * that our master α smelld out the matter some other way. **B** α There is a certain one whome I suspect, who had * b told of us. **F** Whom doest thou suspect? I will tell thee ϵ after the end of the matter. **F** What d remedy will you finde for this e evill? **B** I know not, we are fall greatly amazed, although those two my companions in banqueting, do seeme to be g nothing carefull, for they have * an excuse h in readinesse. **F** β What * (pray thee) can they al ledge? **B** β They will say, we went to break our fast, because in the morning whē the rest did break their fast, we were with [our] parents, who had brought vs * lviuals yesterday. **F** Indeed that is m something, yet they shall not n escape punishments so. **B** Why not? **F** Because that ought * to have been done openly in the * diningchamber: but not privily in the bedchamber. Also that wil aggravate the cause that they have led away thee (*being a tabler within) as it were, to sur-

+ burne with anger
+ most grievously, simi-
ling somewhat. * Ide-
sire to be of this
drinking together, or
banqueting or feast.
x amazed. * wax
dumbe. * that being
spoken he snatched
himselfe away, or
withdrew himselfe
straightway. * the
worst. * who judgeth
not so * behoveth
"our master to, &c.
 α understood. β sus-
pect one + shewed
 b made us known
 c after all done.
 d helpe. e mischiefe.
 f who feasted toge-
ther. g carefull no-
thing at all. h a caule.
 i ready. j what can
they shew. + at
length. k we went to
breakfast (will they
say) because. * nou-
rishment l provision.
 m somewhat. n escape
so. + to be done
 o *triclinium* was a
chamber with a ta-
ble and three beds
to rest on after
meat. p make it more
grievous or hay-
nous, * sith thou art
 q , &c.

your master cannot abide, * to the master himselfe. * my Florence.

+ conferre counsels. + consult. * absolved, or set free.

* mayest looke for. * have I a place of counsell. * nor any store * abilitie. + expresse the power or force of thy wit. * my minde doth hang to me.

b that punishment.

* that thing. * be done at all. + in any case. dd fault. + open f put off. * rightly.

b why. i betaken my selfe. + to thy helpe.

* it is done. k fare-well all friendship.

+ I shall be most grievously beaten.

* It hath beene to be fled.

l betake thy selfe.

m availe.

* manifest enough.

o I forgot not to pray. * praying.

p grations. * will that we use. * by our most straight friendship.

r after all our neerest love, or neerenesse in love.

feting: which indeed p is most odious * to the master, yet thy cause is far the worst. B Therfore * my good Florence tell me, what shall I doe? F Go to, let us * + bethinke our selves of some devices, wherby thou (if it be possible) maist be* acquit. B There is nothing that thou canst expect of me in that kinde: for neither * am I fit to give counsell, * nor have any* meanes of remedy. But thou, (I pray thee) * shew all thy wit, to helpe me quickly: * I am in feare that my punishment is at hand, thou seest sufficiently, that (unlesse somthing hinder) b it will be exacted after supper. F * That will not * be d in any wise, for sith the dd crime is not e publike, the punishment shall not be publike. B Whether it shall be publikely or privatly, it will not be fde-ferred. F Thou judgest * aright. B That is the cause, b wherefore I have i fled now * to thee for succour, if so be that thou forsake me, * k I am utterly undone; * I shall abide most grievous punishment. F Thou wast to l flee rather to God, without whom no counsell doth mpreviale; from whom also all helpe is both to be sought, & hoped for. B The matter is * very manyfest, and o I omitted not the duty of *prayer, before I came to thee: but nevertheless, that [our] most pmercifull father * will have us to use those helps, which he himselfe doth offer unto us, & give as it were into [our] hand: wherefore, I pray thee, * raccording to our most faithfull friendship, that thou helpe me.

me now *s* by thy counsell. *t* Here is * no *s* with thy, &c.
 place of delaying, or of lingring, therefore *t*here is no time
 bend thy *m* forces hither, undertake this *t*now to loyter, or
 cause I pray thee. *F* Sith that thou *x* art so *flake.* *m* not a places
 instant that thou seemest after * a sort *y* to *m*strength, or power.
 inforce[me,] I will speake from my heart, *x* doest urge so ear-
 and trulyz what I think. *a*Knowest thou our *nestly* * a certaine
 masters * nature? *B* I know it (as I *matter.* *y* compell.
 thinke) in some *b* part. *F* Thou then re- *z* as I think. *a* Art
 membreſt * that there is none more milde, *thou acquainted*
 then he; to them especially, whom he seeth *with.*
 to be *d* submiffe, and to confesse their fact *t*wit, disposition, or
 eingenuouſly; but heſ will ſcarcely pardon *qualities.* *b* ſort.
 any thing to proud andſtubborn[boyes.] *t*none to be more
B I my ſelfe have obſerved these things *gentle.*
b not once. *F* Therefore doest thou know *d* humble, or lowly.
 *what to doe? *B* I pray thee tell me. *F* *e*freely. *f* can remit.
 Whileſt * all *is* as yet well, I * advise * thec. *g* sturdy.
 to go alone * to the man into his ſtudy, and *h* oft, or more then
 I have ſpeech to this * purpose; * Loſt most *once* * what thou
 curteous master, I have offendēd grievouſly, *shalt do* *s*
 I confesse: but (as you know) it is the firſt ** thy matter is yet*
 fault that I have * committed: for I never *whole.* * counſell.
 * did any thing before, which might ſeeme ** that thou goe.*
 worthy *m* ſtripes: Wherefore moſt * gen- ** unto him.* *t*heſe
 tle master, you ſhall pardon this firſt fault *thou uſe ſentence.*
 (if it please you) *n* for my former * in- ** end.* * See, or be-
 nocency: If ſo be that I ſhall *p* fall backe *hold.* * admitted.
 ever hereaſter, * I will alledge no excuse, ** committed.*
 but will bee * beaten moſt ſeverely. Thou *m* correction. * cur-
 ſhalt *r* over-intreat him (as I hope) by *teous.* *n* to my ac-
 this or the like ſpeech. *B* O wiſe and ſit *customed, or anci-*
 counſell! *F* Use it if it ſeeme good unto *ent.* * integrity.
 thec: Surely it is ſuch *t** as I would * have *p* doe the like.
s good, ſeafonable.
t as I would wiſh.
** what one.* * to be.
 given

* an evill of such
 fort.
 * is behinde.
 * commodisly.
 * fight.
 * oughtest not;
 + for my very
 words.
 * holdest or
 keepest.
 * sentence.
 * hold it.
 a my away.
 * grossie.
 & shall be able.
 + word for word.
 * to be gone to.
 & seasonably.
 a place where
 bookes lye, studie.
 a garden.
 * exordium or en-
 trance.
 fippeach before.
 g (wee) all.
 h at or unto him.
 * may it be lawfull
 (to speake) a few
 words. i may have a
 word, or two;
 k blesse. l turne
 well. + visit.
 l be quicke.
 * the hour of
 dinner.

given to me in*such a like evill. B But one
 thing *u* remaineth, concerning which I am
 carefull. F Hoe, what remaineth? B I
 cannot speake so briefly and * fitly in the
 * presence of [my] master, as thou hast
 spoken now. F Thou * shouldest not be
 so carefull * concerning my words, so that
 thou*knowest my *meaning. B * I know
 it in a manner. F It is well, write it now
s in a * plain manner, as thou *b* canst; and
 then we will conferre together: afterwards
 thou shalt learn it without book diligent-
 ly *to a word. B There is nothing, neither
 more safe, nor more certaine then this; but
 what time doest thou thinke that he may
 * be gone unto & fitly? F As soone as thou
 shalt see him after dinner, to goe into the
d library: for if peradventure, he shall go
 alone (as he is wont) to walke in the *e*or-
 chard, then follow him straightway. B
 What * *f* preface shall I use then? F There
 is no need of any other, then which *g* all
 [of us] are wont to use *h* with him. B
 What is that? F Master, * *i* may I speake
 a word or two unto you? B God *k**pro-
 sper well all thy *f*counsell: now I goe to
 write [that] which thou hast said, and then
 I will * see thee againe. F I Make haste,
 for * dinner time is at hand.

The 27. Dialogue.

Ambrose. Gratian.

Gratian, thou seemest to me & somewhat sad: *o* what is the matter? **G** I thinke *day & night, *p* of my father being absent, and I am *q* spent *r* with grief in the meane time, for that *cause. **A** How long hath he been away? **G.** * Now foure moneths. **A** Hath he written nothing to you in the meane*time? **G** *u* We have not heard indeed a word, *x* since he departed. **A** It may be that he hath written: but [his] letters either have * *y* been lost, or they have been *z* intercepted. **G** *a* That which thou sayest is like to be true: for before he was wont to write unto us, whersoever he was. **A** *Went he not to Paris this summer? **G** Surely * *b* he then went forward with that purpose. **A** I trust * that he is safe. **G** I also do not *ad*distrust: but my griefe is not* eased * thereby. **A** What saith [thy] mother? **G** She doth * mourn almost* continually: thereupon it commeth to passe, that my griefe is *e** doubled. **A.** But neverthelesse thou oughtest not to *f* torment thy selfe so very much: for *g* it behoveth rather to hope well of him, then to *h* torment thy selfe so: *for*

s heavie, or sorrowfull.
o what matter is it?
** dayes and nights.*
p concerning.
q consumed.
r with dumpishnesse
** matter. + foure*
moneths hence.
** while. *s* in truth.*
we have not heard,
x since which time
*he went. * fallen*
*betweene. *y* misca-*
ried, or perished.
**z* taken by others*
in the way.
**s* that is like to be*
true which.
+ whether had he
not gone to Lutree.
** he had given him-*
selfe into the way,
with that counsell.
**b* his purpose was to*
goe towards Paris.
** him to be safe. *d* I*
am not out of hope.
** lighted. * there-*
fore.
** lament. * alway.*
** increased much.*
** double to me.*
**f* grieve trouble, or*
*disquiet. *g* thou*
*oughtest *b* affl*g*,*
*or vex*e*.*

* How great a part
 is there of them
 * perils, [or difficulties] of things.
 I hard haps, or ca.
 fualties.
 m endure the ab.
 sence, or want of
 fight.
 * beare it with an
 equall minde.
 * it to be well to
 him.
 o of his health.
 * to whom can it
 be evilly.
 p ever.
 * of God.
 q do not doubt of
 the truth thereof.
 * that to be.
 r weaknesse.
 s thou offend God.
 * oftentimes.
 * being humble
 do beg pardon.
 * crave with teares.
 t England.
 * cause of trafiking.
 m merchandize, or
 to trafik.
 + libertie.
 * Sayest thou the
 Gospell to be.
 o England.
 p And [dost thou
 say.]
 * to be driven
 away.
 * altogether.
 s O happy newes.
 * pleasant, or glad.
 some.

for what are foure moneths? * How many
 are there of them, who are away frō home
 so many yeares, being tossed in the meane
 time, by divers chances, by so many * dangers?
 But what do the l chances and perils of o
 ther men comfort me? A Neverthelesle
 see that thou be not over nice, who canſt
 not forbeare them desire of [thy] father so
 little a time. G I indeede could * take it
 patiently, so that I could understand at least
 * that he is well. A * Who can doe amifle
 who hath placed all his hope in God? for
 whether we live, [or whether we die,] we
 are p alwaies * the Lords, as S. Paul faſth.
 G I q doubt nothing but * that is moft true:
 but ſuch is the r infirmicie of this flesh. A
 Therefore what ſhould he doe who hath
 no hope in Christ? G I know not. A But
 yet take heed leſt s God himſelfe be of
 fended by this thy impatience. G I * ever
 now and then acknowledge my fault and
 * do humbly * beg pardon. A Thou doeſt
 as thou oughteſt. But heare, I pray thee,
 what hath come now into my minde. G
 What is that? A What if thy father have
 ſayled into l Brittaine for * m trafick? for
 there is now the greateſt * freedome. G
 What freedome doeſt thou meane? A Of
 the Gospell, which is heard there moft free
 ly. G * Sayeſt thou, that the Gospell is
 now in o Brittaine? A The matter is ſure.
 G p And that idolatry * is driven out? A
 * Yea verely. G s O glad tidings*joyfull
 to be heard of! A Yea moft joyfull. G But
 from

from whence knowest thou these things? * ^{thee to have been} ignorant of that.
 A Doeſt thou aske from whence I know ^{* which is in the} mouth to all people
 them? I marvell * that thou knowest not ^{* uttermost. * anglo.} y all the citie.
 that as yet, * which all men talk of. G Thou
 wilt cease to marvel, if thou know'ſt where
 we dwell. A Where I pray thee? G In
 the x most remote * corner of y the whole
 citie. A But I thought * that you had dwelt
 in the street at *Molardus*. G We had flitted
 * before * that time that my father * went
 b out of his own country. A * Know there-
 fore now for a certaine, that that is most
 true, which thou c knewest not before: and
 that thou maiſt beleevē it the rather, heare
 this * moreover. The greater part of the
 e Britaines who had * fled into this city, as
 unto a ſanctuary, for the Gospell, do * go
 backe now into their countrey f before fif-
 teene dayes. G Oh my *Ambrose*, how much fiftieene dayes ago:
 haſt thou g reviued me this day, with this g recreatēd, refre-
 b message concerāing* the ſtate of Britain? h nedēs.
 what a * remedy haſt thou * miniftrēd to
 my grieſe? A So our God is wont to bee
 present to his in their m extreameſt ſtraiſts.
 G [It is] marvell * if [my] father be not
 in Britaine: for he complained very often
 o a good while agoe, that there was not a
 free * paſſage thither, q to go about mer-
 chandize. A Moreover, a certaine * Bri-
 taine* no meane man, nor of ſmaill credit,
 ſhewed my father * of late, that he had re-
 ceived ſ certaine letters from thence, in
 which this was amongſt other things, * All
 * every where who had fled for the name of
 Christ, * on every ſide.

*intertained.

x in very Brittaine
or Brittanee it selfe.

* what is there.

*doubting.

y there is no doubt.

x of the best and
greatest God.

† giving of thankes.

*diligently.

continually.

*thou shalt re-
member.

þto commend very
often.

* to God himselfe
eferent requests.

+ affeſt.

d frame, order, or
i nſpire.

e from my very
heart.

* my lowest breast.

f luch prayers.

g prayer.

h procced.

k wonderfull.

* in adverſe things.

l troubles.

home the right
way.

* the very firſt.

o may cauſe her to
rejoyce exceedingly

* made merry in
good earnest.

g I pray ſo.

Christ, to be *received againe most cour-
teouſly, x even in Britanne, and to be uſed
most kindly. G * What [cause] is there
then, that wee doubt any more? A No
* y doubt remaineth (as thou hearest) con-
cerning that matter. G Onely it remai-
neth, that we extoll especially, the good-
nesſe q of God, the best and the greatest,
with as great prayle and * thankſgiving as
we can: and that we pray * earnestly and
continually, that he may not onely con-
firme his benefits, but also may encrease
them more and more a dayly. A There-
fore my Graian, * ſee that thou remember
þ to commend the health of thy father* to
God thorow Christ very often, and that by
moſte ardent vowes and prayers. G. God
grant he may ſo* incline my heart by his
Spirit, that I may bee able to powre out
e from *the bottome of my heartſluch like
prayers, which he may vouchſafe to heare.
A [it is] a moſt holy g vow, ſo that (which
in truth I beleieve) [it h be] come from the
heart. G. O our God, the k marvellous
comforter! O how much doth the counſell
and comfort of a true friend availe * in ad-
verſity! A But whither goest thou now?
G I make haſt*ſtraight home, that I may
ſhew these things to my mother a very
quickly, and o may fill her mind with all
joy. A. God grant that ſhe may be * tho-
rowly cheareſ. G q So I pray.

The 28. Dialogue.

Dessynangens. Ionas.

* O Ions most wished for [of all men]
 God saye thee. I And O most pleasant *b* vnteger * God sauе thee. D. * How is the schoole? I. * Passing well. D. t Haue many returned already? I. n Scarsly a fourth part is away now. D What is done? * Ixthey teach, they reade, they write, they repeate. D These are general and dayly things, but what is done in our forme? t The same which is done in the rest, and which was done before the *y* vacation. D z Are then the lessons had now *a* in earnest? I b Now eight daies ago: for what other thing should be done? D Wee were wont to be exercised * for certain dayes, in repeating those things which we had learned before. f No other thing *d* was done for three whole dayes. D da What the * probation? is it now begun? I Alasse begun? It is ended almost: the sixt form shalbe * posed to morrow. D e Me wretch, I am excluded from * a reward. I Yea indeed didst thou hope for * a reward? D g What if I did hope? * every one may hope, especially being studious. I I had rather hope for nothing. D Why so? I For gg if there shall

* O Ions most wished for, be thou safe. *b* grape gatherer. * Be thou safe. * How the schoole hath it selfe. + the best of all. *s* are many returned *s* hardly. + It is taught, it is read, &c. * they teach, read, write, repeate. *y* breaking up. *z* doe they learne now *s* in good earnest *s* *b*(they are had, or begun) now, &c. * by certaine, or some. *d* is done. *dd* what say you of the probation? * posing. * examined, or asked questions. * O me. * a premis. + a premis. *g* why should I not hope? * it is lawfull for every one to hope, &c. gg if I shall get nothing.

*deceiving.
 b trouble.
 i get. * depute it in
 gaine. k to be gai-
 ned. l him who was
 about to die.
 *usually,common-
 ly.
 * I remember it.
 o retained.
 p these two verses
 together of one
 matter.
 q keep hope, or
 hope still.
 * doth leave a man
 neither in death, or
 no not in death.

 *eternal.
 *in adverse things.
 * What are adverse
 things to thee.
 *adversities.
 * oppugne me, or
 trouble me.
 u those things.
 + at length.
 * who affect me
 with iniuries.
 * when.
 y young divine, or
 novice in divinity.
 z but I say that
 which I have lea-
 ned.
 a examination, or
 posing. b past.
 * think it now to be
 spoken to thee.
 * me not to have
 been present.

shall nothing happen, there shall be no
 *frustrating [my hope] nor b griefe: but
 if I shall obtain any thing I shall *account
 it k gained. D Hast thou never read, I have
 seene l [him] to live in hope, who was a-
 bout to die: Yea I have read it*oft, and
 * I do remember it: but this [is] nothing
 to the purpose. D Why not? I Because
 Ovid speakes there, of that hope, which is
 to be o kept in adversitie: which sence our
 Cato hath expressed in p this distich.

*Doe not cast downe thy minde in aduersitie:
 q Retaine hope: onely hope * doth not leave
 a man in death.*

D Hopest thou then for nothing? I I hope
 for life *everlasting. D Thou saydest even
 now that we were to trust only *in adver-
 sitie: *what doest thou account*adversitie?
 I Those things which * doe fight against
 me daily. D What are u those? I pray thee?
 I [mine] owne flesh, Satan and wicked
 men, * who do injure me. D Since * what
 time art thou made a y smattering divine?
 I I am neither divine nor smatter in divi-
 nity, zbut what I say that I have learned out
 of the holy sermons. D I indeed doe praise
 thee: but goe to, tell me in good earnest, is
 the a probation of our forme b done? I
 *Now thinketh that I speak to thee in good
 earnest. D It grieveth me * that I was not
 present. I Thou shouldest have come soo-
 ner: what didst thou? D My mother com-
 pelled

pelled me * to tarry the end of the vintage. * to expe&. * was enforced.
 I baleeve it, but thou e haſt been compel- f frankly.
 led by thine owne will. D That I may co- g children or lads.
 f f ingenuouſly, I tarried willingly. But * to practice hu-
 what meanest thou? we are men, as they say bandie, or to play
 I Yea [we are] g boyes. D But thou canſt the country man.
 ſcarſe beleeve how pleasant it is, * to dwell h flore.
 in the countrey, especially where there is ſo * Is there to you,
 great h abundance of all fruits, I * Have &c. * increaſe, flore.
 you great * plenty of wine? D * [we * there is.
 have] indeed lo great flore that I doe not * me have ſene.
 remember * that I have ſene greater. I k abundance.
 What ſay the countrey men in this ſo great l ſpeak, or talke of.
 k plenty? D They crack of no other thing * then m drinkings,
 * but drinking and m ſurfeting: moreover or eating unfatiably.
 they abuse wine now n even as it were u even ſo, in like
 o ſpring water. I p That is the madneſſe manner.
 of the foolish q people, * that they never o fountaine water,
 know to uſe the r benefits of God*aright. or well water.
 D Verely that is it which is ſaid: s Fooles q ſuch is. q common
 are never wiſe, except in ſtraights. I Ther- ſort. * that it never
 fore they are ſpuncheſed, n deservedly. D knoweth.
 x What, that they doe also mock at admo- r g, ſts, or bleſſings.
 nitions? I There are [ſome] who can * lightly. s foolish
 beare no [admonition] at all; but they are men have never
 angry even at n of others.] admoniſhing ſtrials. n wrothily.
 [them] well and z gently. D a [But] heare x what may we ſay i
 ſomething [yet] more h grievous: there y at [men] z milde.
 have beene who would * threaten to beat ly. a But i wll tell.
 me, when I admoniſhed them moſt dcur- b worse t threaten.
 eously. I This is * no newes to me: * for ſtripes, or ſtrokes to
 one also of a time, f held vp his fist againſt me. d kindly. * not
 me: g but that he feared the authority of newes. * for alſo a
 my father, truely I had been beaten * moſt certaine one ſome
 time, menaged his
 fist to me, or offered
 me his fist ſuffered
 me a blow with his
 fist. g that had he
 not feared * moſt

b grievously, or pi- b soundly. *D* But let us * let them alone, tifully. * omit them. because they are blind, neither yet do they ** themselves to be* understand * that they are such. They brag such. * themselves to know, ~~as~~ against. * that they know very well what the Gosp- * of the divine word. pell is, when in truth they are ~~as~~ adversaries to the Gospell. *I* If they heare not the

* it to be able to be, * will.

~~s~~ well willers. * marvellously. *p* of the divine word.

q I light upon, or meet with.

qq How much doe I make of them.

* willingly. * without cause. *s* haſt taught them *Al* doeſt enjoy. * the greatest.

overtaken us. *n* talke.

* in moe words con- cerning the repea- ting of our studies cheerfully.

because they are blind, neither yet do they understand * that they are such. They brag * that they know very well what the Gosp- * of the divine word. pell is, when in truth they are ~~as~~ adversaries to the Gospell. *I* If they heare not the

ministers * of the word of God and their owne pastours, how doest thou thinke * that it can bee that they * can heare us?

D Therefore let us follow that which Christ hath commanded; Doe not give [that which is] holy to dogs. *I* But there are some simple and ~~s~~ well willing, who are delighted *s* in a marvellous manner, with the hearing *p* of Gods word, these are they whom it is a most pleasant thing to teach. *D* How doe I rejoice as oft as

q I fall upon such! *qq* How doe I embrace them * gladly! *I* Nor *r* undeservedly, for when thou *s* haſt teach them, then at length thou *Al* haſt enjoy the fruit of thy labour, not without * exceeding pleasure.

D But what do we think? doest thou not see how the night hath almost *t* oppressed us. *I* Therefore let us depart, and we will *s* deale together to morrow (if God shall permit) * more largely, of going againe cheerfully to our studies.

The 29. Dialogue.

Rufine. Sylvester.

T **H**y father (as I have heard) is returned out of France. **S** * **H**e is returned indeede. **R** * **W**hen? **S** Upon monday **R** at evening. **R** Was not his comming grievous to thee? **S** What grievous? y^{is} thy father comes * he hath returned. y^{at} night, y^{troubl} some a gladsome, or welcome.

R y^{is} he being absent there is power to chce of living more freely. + shewest unto me, or meaneſt. * therefore doſt thou thinke me to do no other thing. **R** **W**hen. **S** almost, or for most part.

R **W**hat libertie thou telleſt me of. **R** **O**f drinking, playing, running up and downe. **S** * **D**oest thou thinke then that I doe nothing else, **d** whilst [my] father is away? * for what appertaines to me.

R **A**ll e in a manner are wont [to do] so. **S** Indeed dissolute [boyes] [are wont so] **f** much as concernes me. * when my father is away, as when he is present. * my father being absent as he being present.

R **B**ut as for me, I live sog* in my fathers absence, as in his presence. I do not drinke unmeasurably, but I drink as much as is sufficient. I play when time doth require. I do not runne up and downe, but I goe **b** into the publique. **b** abroad with * my mothers good liking, + the good leave of my mother. * to exceedingly, or so submisſe. **k** I am subje^t & alike. * equally. **R** **Y**ea, art thou so ſubje^t to thy mother? **S** **R** * Even as to my father: for what doest thou thinke? Is not the commandement of the Lord * equall concerning both? **R** Honour (quoth * ithes.

n Cato.

* not with sickle, or fainting godlinesse.

e constrained, or grudging.

p and see thou doe not offend.

g obedient.

* good.

* father.

r our Apostle.

s were to be had. e more might seeme to be due, or owing.

* undergone.

* labours, paines.

* I have knowne.

x gainsay me.

y repugnance, contradictions.

* send for, or cause.

* vacation, or idle time. * consumed.

* Apotheg.

e Scipio.

* himselfe never to be lesse idle.

* at leisure.

b free from businesse

* Cicero.

c put us in minde.

d make an end.

he) thy father and thy mother. S What [saith] that n heathen author of the morall distichs ?

Love thy deare parents * with no repining piety.

p Neither offend thy mother whilſt thou will be q * dutifull to thy * father.

What [saith] r our Paul ? Children (quoth he) obey your parents in the Lord. Are not the father and mother contained under the name of a parent? R This is observed of Latine authors. S Moreover, if there s were any difference of reverence, t there might seeme more to be due by the best right, unto the mothers, as who have * indured so great griefes and * travells for us. R * I know theſe things, and all things which thou haſt ſaid do please me. S Therfore why diſt thou x reſiſt me ? R That by that y reſiſtance (as it were) I might * procure to us matter of ſpeech : for (as thou thy ſelſe knoweſt) our maſter doth exhort us oftentimes, that we beſtow our * ſpare time in ſuch like ſpeeches. S Truly it is a good leisuſe, which is * ſpent in honest businesſe. R Hither appertaines that * grave and wiſe ſpeech of a Africane, who ſaid, * that he was never leſſe idle, the when he was * b idle, as we haue learned out of * Tully. S But now time doth c admoniſh, that we d put an end to this ſpeech. R Thou admoniſhest well, for peradventure

ture supper f stayeth at home for thee. **S** I will gadde more (if the Lord shall permit) * at our next meeting. * God give thee a good night. **S** * And I wish thee most sweet rest, through [thy] * limmes.

* is stayed, flingred, or hindred for thee. **g** adjoyn, or speake. * in. * I pray to thee a prosperous night. * And I pray to thee a pleasant rest thorow [all] thy * members, or joyns.

The 30. Dialogue.

The k Monitour. Desiderius.

I Cannot sufficiently marvell * that thou art not more diligent. **D** In what thing do I seeme to thee [to be] negligent? **N** That [thou] * art almost never present in time in the morning, and therupon it commeth to passe, that thou art noted * welneere daily in the * bill: why art thou so p sleepie? **D** My nature * doth so require. **N** Correct this nature; * I meane this * fault of nature: what hath the saying of our *Cato* * done thee good? **D** What [saying] I pray thee? **N** Watch more * continually, * and be not given to sleepe, &c. **D** * Say no more, I remember it well. **N** It profiteth nothing to remember it, unless thou * x apply it to thy use. **D** God grant we may * return both this and other * wholesome precepts so easily to the use of living well, as * we learne them * quickly without book. **N** That I may confess the truthe, it is * much more easie * to command,

* caller of the names.
* maruell enough.
* thee not to be more diligent.
* whereis.
* never almost art present.
* set in roule.
* almost.
* catalogue. p drowsie. * doth beare, or covet s, or carry me so. * that is.
* vice * fault.
* profited thee?
* be more watchfull continually. * alwayes * neither.
* [Add] no moe [words] s say no more. * fit it x make use of it. * translate or transfer. x apply. * good & profitable.
* we learne them without booke easily * easily. * more easie by much.
* to give precepts.

* But yet. b
* both by admonitions and by prayers or entreaties.
* escape, grow, or prove.
b welfare, estate, or case. * of him.
* corrected more hardly.
* a naturall vice.

* It is to be sought.
* who being Cap-
taine.

* where at length.

g sixt [chapter.]
h of my selfe.
+ altogether.
* our master shall be
to be consulted with

* it is determined.
/ must be taken.
* is to be catched.
m consult.
n otherwise.
* seeme so. * At
what hours t * the
first g the noone
time of the day.
* sentence.
* let us now depart.

then to performe. * But nevertheless we ought to indeavour that wee may profit somewhat * either by admonitions, or by prayers, and may * become better every day. D The b salvation * of that [man] who doth not that is to be despaired of: But nothing is more hardly amerced then * a fault in nature. N All vices almost are naturall unto us, and unlessle the goodness of God did keepe us, all of us should be most wicked. D Therefore what is to bee done? N * Wee must fight valiantly with our vices: D * Under what captain? N God himselfe. D With what weapons? N With divine and spirituall [weapons.] D * And where are they found? N In the Epistle of Saint Paul to the Ephesians. D In what chapter? N In the g sixt. D What if I shall not understand the place h by selfe? N Thou wilt not understand it * at all, I know well: but * thou maiest aske of our master. D What if thou shalt bee present with me? N I will bee present, * I am determined: but the opportunitie l * is to be taken. N We will m take counsell therefore of this n at another time. N When shall that be? D The next wednesday, if it * seeme good so to thee. N * At what of the clocke? D At * one after g noone. N Thy * determination pleaseth me. D Therefore * let us depart now.

The 31. Dialogue.

¶ *Trapezita. s Raimundus.*¶ *Trapezita.
s Raimunde.*¶ **I**s it lawfull *s* to require evill *s* with evill *s* to repay.¶ *R* Why *x* doest thou aske that? *T* That *s* for evill.
I may answer them, who contradict me in *x* askest thou,
this matter. *R* Thou hast asked *x* briefly; *enquirest thou*
I wil answer most briefly: it is not lawfull. *x* gainsay,
T Why not? *R* Because Christ hath for- *y* shortly in few
bidden it, and the *s* Apostles after him. *T* *words.*What is to be done then? *R* Evill [is] to *a* Apostles have
be recompenced with good. *T* Is it not e- *forbidden it like-*nough to requite good with good? *R* Tru- *wile.*ly [it is] not enough to a Christian. *T*Wherefore? *R* For it *b* behoveth a Chri- *b becommeth.*stian to imitate Christ [his] master. *T*What did Christ in that kinde? *R* He
healed him who had* given him a blowe,he prayed for them who* crucified him, and
he didd many other things of the same sort*T* Doth he therefore nothing, who doth* requited favour for favour? He doth *e* so
much as the Heathens do. *T* What do*f* those? *R* They love their friends, andthey *g* render thankes [to them] of whom
they have received *b* kindnesse. *T* * And[doe they] no more? *R* Nothing: for

what canst thou expect more from them,

who* know not the true God? *T* What+ fassned a blow to
him, or a buffet.* lifted him upon
the crosse. *d* many
such like things.* reward *dd* good
will, or one good
turne for another.*e* as much. *f* they*g* require good will,
or kindnesse. *b* good
will, or favour.* whether nothing
more.

* have not known.

ivexe and molest them, pursuing them.
k to a Christian to requite evill for evill. /that it is a sinne.

m drive back, resist evill with evill.
n interpreted.

o put away, or turne away.

doe they to [their] enemies? R They i persecute the by what means soever they can. T Is it a sinne k in a Christian? R If it be not lawfull (as now I have proved to thee) conclude l it to be a sinne. T But (as it is said commonly) it is lawfull to m repell force by force: which sentence a certaine new Poet hath n expounded also more largely, in these words:

Lawes doe suffer to o drive away force by force, and n wound by a wound.

* Ethnicks.
p affter.
q Gods law.
*[it is] the same.
* is whatsoever is contrary to Gods word a sinne i
* the divine letters.
* what else can I t , places of scriptures.
* In confession to all rr proofes.
* to men gainsaying.
s to [all] gainsayers.
* rightly.
u forth of hand, or presently, or of the the present time.
* describe them.

What dost thou answer to this? R Truly the lawes of the * heathens do p permit it, but the q divine law doth speak farre otherwise. T What is the divine law? R * The same that the word of God. T * Is it then a sin whatsoever is contrary to the word of God? R Without all doubt it is a sinne. T Canst thou prove these things out of * Gods word? R * Why can I not? [I can doe] nothing more easily. T I pray thee bring me [some] , sentences. R Dost thou not beleieve that, which is * confessed of all? T Yea truly I beleieve it undoubtedly. R What need is there then of [any] rr testimonies? T That I may answe certainely * s to them that gainsay it. R Thou understandest t aright: but because thou canst not commit [them] to memory forthwith, expect whilst I * set them downe in a little paper: in which also may be a noting of the places, that thou mayest like-

likewise point them with the finger, to whom thou wilt. *T* [It is] * very good counsell y of a sudden: * how much shall this be more commodious to me? for so I shall learne *b* without book at my leasure that I may have it *c* at hand, as oft as need shall * require. But when wilt thou give [them] me? *R d* Returne hither to me to morrow *e* if it please thee. *T f* At what *d* come againe. *h* At one, afternoone. *T* I haye *e* if thou thinke enough: farewell in the meane time. *R* The Lord God *b* preserve thee.

* demonstrate, or shew. * the best, excellent, or passing good counsell. * without time of meditation. * by how. *g* that. *a* more profitable. *b* perfectly. *c* in re- diness. * be. *d* come againe. *g* good. *f* At what a clocke *g* At the first. *h* keepe thee.

The 32. Dialogue.

Grimonde. Blevet.

*W*ilt thou buy this girdle? *B* Why should I buy [it?] One *h* is enough * for me: *t* but why wilt thou sell it? *G* Because* I have two. *B* * yet maiest thou not sell it unlesse thou wilt * incurre danger of punishment. *G* What doth * hinder me to sell my things? *B* Thou haft nothing thine owne as yet. *G* Hoe, *g* nothing? *q* from whence provest thou that? *B* Because* thou art not yet at thine owne liberty, but under thy* fathers authority: to conclude wilt thou heare* in a word, that thou mayest not do it? *G* * I desire it *s* especially. *B* Concerning this there is a * schoole law: wherof

* sufficeth me. * to me. *l* but thou: * there are two to me * neither yet is it lawfull for thee to sell it, or that thou sell it. * run into pu- nishment. * forbid, or let me. *p* [have I] nothing. *g* how. * thou art not yet of thine owne right. * power be- longing to thy fa- ther. * briefly. * I will. *i* greatly, or car- nestly, or with all my heart. * a law of our schoole, or a scholastical law.

this

* boyes may neither sell, or let them not sell. this is the summe : * Let boyes neither sell any thing, nor buy, nor change, nor alienate by any other meanes, without the commandement of their parents. He that shall do contrarily shalbe punished with stripes

G I was not ignorant of that : but I would make a triall, whether thou wert constant in observing lawes. **B** Therefore thou art a dislemler. **G** I see no evill to be in this y dislemling : * Dost thou expound it evilly ? **B** **a** No truly : for thou hast nothing hurt mee. **G** What if I had hurt [thee ?] **B** I would have borne it patiently, as it becommeth a Christian. **G** God grant we may beare all adversities so for Christ, who suffered every thing for the cause of our salvation. **B** Certainly we shall beare them, if we propound alwaies to our selves his example, before our eyes. **G** Truly that is a difficult thing. **B** Yea [it is] impossible, unlesse we be helped ever by his spirit: which indeed is to be obtained by f continuall prayers. **G**. O in how sweet speech have we g spent [this] so little * respite !

a health. **b** set. **c** the example of him to us.

d alwayes. **e** dayly. **f** consumed. **g** leiture, or brea thing time.

The 33. Dialogue.

Savior. Odetus.

HAst thou praied*at all to day at home? * any thing.
O Why dost thou aske that? **S** Be-
 cause thou wast not present at morning
 prayer. **O** How thinkest thou? **S** * I ob-
 served [thee] **O** But thou art not a * mo-
 nitour. **S** I am not. **O** * Why then didst
 thou *h* note [me?] **S** Because thou art
 most deare unto me. **O** What then? **S** It
 will grieve me if thou shalt be beaten. **O**
 What? * was I noted? **S** Yes, dost thou
 doubt? **O** * Did no man excuse me when
 the * bill was called? **S** No man that I
 know. **O** If thou loye me so greatly, (as
 thou saist) why I haft not thou thy selfe ex-
 cused me? **S** What cause should I * have
 alleadged? **O** Thou shouldest* haue devi-
 sed something. **S** * I should then have lyed.
O What? then? **S** But it is forbidden
 to lye, by the word of God. **O** I confess it:
 but it was a light lie. **S** Nothing is to be
 judged light, whereby God is offended. **O**
 I cannot deny that: but he doth easily re-
 mit unto us these light [faults] for Jesus
 Christ, who is our intercessour and advo-
 cate; for* who doth not offend daily * ve-
 ry

* I have noted thee.
 * an observer.
 + Therefore why?
 h set me in the bill,
 or roule.

h whether have I
 beene noted?
 + hath no man ex-
 cused.
 + a catalogue or
 roule was recited.

I diddest not thou
 thy selfe?
 + had said?
 * had.
 * had told a lie.
 * Therefore I, &c.
 * thereupon.

* how oft is there
 any, or who is there?
 * most often.

p no man.
q pray scarcely.
**d*oe woike.

**be done to us.*
**s* were ready to for-
give.
s do say daily.
**r*emit unto us our
debts.
**r*emit, or pardon.
**m*inde.

**t*herefore.

*z*wickedly,naugh-
tily, malitiously.
**k*nowing.
**o*f industry.
*b*I do not doubt.

c what a one was
**i* is it done?

Al. thou hast.

ec that he.

**y*et obtained.

**t*o reade it, or to
have read that.

**h*olding, or
keeping.

ry often? *s* In truth *p*none: moreover, we
do *q* scarcely pray, or **d*o any good thing,
in which there is not some shew of sin. *O*
Therfore what should **b*ecome of us, ex-
cept Godt should pardon easily? whereupon
also we praying *u* daily, do say: **F*or-
give us our trespasses. *s* We ought not to
doubt but that he will **f*orgive us: if we ac-
knowledge our faults earnestly and truely,
if we desire pardon from our **h*art, if we
trust that we shall be pardoned. *O* What
remaineth, **t*hen? *s* That remaineth, that
we neither be delighted in sinnes, neither
persist in them; neither that we commit sin
z peevishly, **w*ittingly, and **s* of a set pur-
pose: for there are over-many things which
we commit thorow infirmitie of the flesh
or also thorow ignorance. *O* *b* I do nothing
doubt concerning those sinnes, which we
commit thorow weaknes of the flesh, *c* as
was the deniall of *pe*ter: but how **c*om-
meth it to pasle, that we sin by ignorance? *s*
*C*oncerning this, *Al.* we have the exam-
ple of *pa*ul, who writing to *Ti*mothy, in his
former epistle, doth confess openly, *z*him-
selfe, although he persecuted the Church of
God, **y*et to have obtained pardon, be-
cause he did it ignorantly. *O* Thou hast sa-
tisfied me abundantly in this example: for
I also do remember **t*hat I have read it, but
doest thou know in what chapter of the E-
pistle it is written? *s* In truth I am not
wont to trouble my memory, in **r*etaining
the numbers of the chapters: it seemeth to
be

be enough to me at this time, to note some sentences as it were ^{*}haftily, which ^{*}I may ^{*}snatching suddenly, commit to memory, if in the meane time I can steale any leasure, from the daily ^{*}im-
 plement of our present studies. *O* I would to God I also could do that. *S* What doth hinder thee? *O* I can scarcely satisfie [my] master in my *g* scholaſticall exercises, it is *b* ſo far away, *s* that any time can be granted to be beſtowed in other ſtudies. *S* In-
 deed we are daily ^{*}ſufficiently employed: but nevtheleſſe theſe things are to be borne, as long *t* as it ſhall ſeeme to God himſelfe and to our parents ^{*}that we have need. *O* ^{*}I therefore beare willingly, and ^{*}indure all ſuch labors. *S* With what hope doſt thou ^{*}indure [them?] *O* Because I hope ^{*}it will come to paſſe, that they *Al.* may be the firſt ſteps, by which I may come ^{*}at length unto greater. But concerning theſe matters, in moe [words] at other times: now let us do that which is at hand. *O* What is that? *S* Doeſt thou heare *o* the ſigne to be given to ſupper? *O* Thou ^{*}tel-
 leſt me a good ſigne, ^{*}I did already ^{*}feeſe my ſelfe an hungry. *S* Doubtleſſe, because thou ^{*}omittedſt thy drinking. *O* I would to God I could abſtaine alwaies ſo easily, [,]haſt pretermiſſed. ^{*}from it, as I ^{*}was without it willingly to day. *S* But I cannot ^{*}be well without it, unleſſe I ſhall be occupied in neceſſary bu-
 ſineſſe.

^{*}it may be lawfull.
^{*}occupation, or
 buſineſſe.

g exercises in the
 ſchoole.

b ſo far off.

s that I can have any
 time for other
 ſtudies.

occupied enough
 daily.

l as God and our
 paſents ſhall ſee it
 good.

^{*}need to be to us.
^{*}therefore *L*.

⁺tolerate.
^{*}tollerate them.

^{*}it to come to paſſe.
Al. are.

^{*}sometime, or
 in time.

n is instant, or the
 time requireth.
^{*}the bell to tolle.

^{*}Shewest.

*p*oken.

^{*}now I did.

⁺feeſe hunger.

[,]haſt pretermiſſed.
^{*}from my drinking.

^{*}wanted, or lacked
 it.

^{*}want it willingly.

The 34. Dialogue.

Phrygio. Stephen.

s God speed thee.
 s flow back. + art
 thou ver y well? *
 * most rightly.
 x which thorow the
 goodnessse, y I am
 glad. z I am excee-
 dingly glad for thy
 cause. * vehemently.
 * for what cause
 hadst thou induced
 thy minde to go, &c.
 * region. b talked of,
 reported, or praited.
 c of newthings.
 * So it is compared,
 provided, ordained,
 ordered by nature.
 * moe things by
 much. * report. * to
 wit, or verely. fab-
 brinations. * but
 that which apper-
 taineth to the region
 * most fertile by far.
 * fruitfull. b excee-
 dingly abounding.
 i all sorts. k chiefly.
 l notable. * smile to
 thee. m principally.
 n as truth is. * it did
 affect my palate, or
 the roose of n y
 mouth. * what one.
 * this our wine to be

O Most wished walker t God save thee!
 s And thou most busie u loyterer, God
 save thee. P My Stephen * art thou in good
 health? S Yea * passing well, * such is the
 bounty of the best[and] the greatest God.
 P In truth y I doe rejoice from my heart,
 z and I do * exceedingly congratulate vnto
 thee this[thy]safe returne: where hast thou
 been this whole yeare? S In Italy. P * Why
 resolvedst thou to goe thither? S For the
 fame of the * country, concerning which
 so many things are b spoken every where,
 neither art thou ignorant how desirous we
 are c of newes P * Our nature is such: but
 what foundest thou there? S Truly * ma-
 ny moe things, then I had heard by the
 e fame. P But I beleeve thou sawest many
 things which thou wouldest not. S * Yea in-
 deed f wickednesse: * but as for the coun-
 try, it is a land * exceeding* fertile, hvery
 abundant with i every kinde of the best
 fruits; k especially with most l excellent
 wine. P Verely that did* please theemchief-
 ly. S That I may confesse n the truth, * it
 did please my taste marvellously: for * of
 what sort saielst thou*hat this our wine is?

tho

thou mayest call it truely * small wine , if <sup>*weak, or base wine
such as is drunke in
each village, or
country house.</sup> thou compare it with that. **P** Thereupon it did offer it selfe unto thee, ^{as} a goodly argument of praising God. **S** A most *q* notable [argument:] for I thought thus often-times , O Lord God how good art thou , who hast loved vs ^{*so} as thou hast given us dainties ! for thou hast not onely created those things for us , ^{* for food, which the} earth doth ^{*bring forth of the own accord:} but also so many kindes of most delicate things , which if we take moderately , and with giving of thankes , doe both ^P nourish the body most ^{* pleasantly,} and do ^{* mar-}vellously cheere up the mind it selfe. **O** in what wordes , with what workes may we ^{* glorifie thy name} worthily enough O Lord ? To conclude, ^x I was so ^{*ravished} in minde , that I did ^y covet nothing more , then to have ^{the praises of God alwaies in} my mouth : but (alas !) ^{* one or other} cogitations ^b comming into my minde e-
ver and anone , that fire was quenched by little and little. **P** That is no ^{*newes} with me: for oftentimes some such thing is wont ^d to happen unto me. **S** * Such is the un-
constancy of our nature. **P** We ^e try this by experience almost ^{* every hour} : but , ^g of the more fa-
^{* I pray thee, what ^{* didst thou in thy Italy?}} mous, or excellent. ^{* somewhere. b here} **S** I ^f visited ^{* for my minde sake} some ^{& there. * sometime.} ^k wentest thou to
g more famous cities : I studied also ^b in ^{see. / iourney, as I} ^{passed by. * I being} some places ^{* a little while.} **P** What cities ^{at leisure, or at my} ^{leisure beheld but}
& sawest thou especially ? **S** Truely I saw ^{a few, a few.}

in **Genua** in **Liguria**, a few, at leisure, to wit, in **Genua**, **Florence**,
 by the sea side, in the sea side, ohm the Pope. p incidently
 or by chance. * for the cause of a spe-
 &acle. q for shew-
 sake, or in triumph.
 r I pray thee in what
 towns or at least in-
 s didst thou abide,
 & for thy study sake.
 in **Bologna** in **Hetruria**, x a city of the
 Venetians by **Padua**
 y I stayed or was
 conversant.
 z in diverse sortes of
 studie.
 * a few things.
 a But. b strange
 things. + new things
 call things in a man-
 ner. * new, d strange
 e to tell, or make
 report of all. * it is
 to be hasted of me.
 * some whither.
 * at length. f hath
 bidden. g when shal
 it be lawfull for us.
 * quietly. * from din-
 ner. h throughly de-
 sire it. * at the first
 hour. + I will do it.
 * the hour is fit for
 the drinking; it is
 an hour fit for
 bever.

Venice, lastly that Rome, which was called
 in time past the head of the world, but
 now is the fountaine and originall of all
 abhominations. p Sawest thou not that
 great beast? s I saw o[her] p by the way,
 when she was carried thorow the streets
 (I thinke) * q to bee behoden of all. p
 But (that [wee may turne] to the matter):
 r in what townes (I pray thee) s stayedst
 thou & for the cause of thy study? s Re-
 turning from Rome, I passed thorow u
 Bononia, x Padway, Myllane, y I cover-
 sed in every one of those townes, about
 three moneths z in sundry kindes of learn-
 ing: for I desired to taste, as it were, * a
 little of every one. p a And what b newes
 sawest thou in so many most famous
 townes? s Doest thou askd? c Almost all
 things seemed * d newes to me; but it
 would be long e to shew thee all things,
 especially now when * I am to make haste
 * to a certaine place. p Whither* I pray
 thee? s To [my]uncle who/ invited me
 to supper. p Therefore I will not stay
 thee any longer: but g when may we talk
 more * at leisure? s To morrow * after
 dinner, if thou wilt. p Verely I h ear-
 nestly desire it. s Expect me then in my
 chamber * at one of the clocke. p * It
 shall be done. * i It is a fit time for our
 drinking.

The 35. Dialogue.

The Master. k Vſſer.

What, have you thought sufficiently of
that which we *had speech of betweene
us * of late? H. I have thought * seriously
of it. M. Doth the condition which I of-
fered, * any thing please you? H. * Very
well. M. What, doth [my] table, or
* diet please you? H. I * require no more
therein. M. Therefore what remaineth?
H. That (if it benot troublesome to you,)
you prescribe mee what * services you will
have performed unto you * by mee. M.
That indeed is most equall. Therefore
* heare the chief heads of your office, of
which this is the * first. In the morning dai-
ly to * see carefully that all my household
schollars doe arise early from bedde, * in
regard both of the winter time, and also
the summer: when they are * risen, [that
they * looke to those things, which apper-
taine to the dressing and cleanlinesse of
[their] body: last of all, that they bee pre-
sent * at our private prayer. The * second
[is] to * leade them thrice * every day in-
to the hall, to wit in the morning and be-
fore * eleven of the clock, and * at three af-

undermaster.
* we had done.
we did.
* in these dayes.
* [of it] againe and
againe.
* like you at all.
* The greatest of all,
or very greatly,
especially.
* living together.
* my diet or fare
like you.
* desire nothing.
[more] [or I lacke]
nothing in that
matter.
* works.
* from. I of me.
* receive.
* first [head].
* care diligently.
* for the reason.
* according to the
time both of sum-
and winter.
* haverisen.
* care for. * to.
* the second head.
* bring them.
* daily. * the ele-
venth houre.
* the thing.

* teachers, & governors, shall be present. * catalogues recited. v Alsr. * to marke carefully. x forme, charge, or place. y if any of the doctors. * to shew me straightway, * or doe his pates. z A third head. & to tarry. b with the scholars of the house, or boyes * institute. d the younger. * to learn to read and to write. e retaine, f in doing their duty. f to breech. g head of his duty. to goe before them. sermons. * to leade them backe in like sort. & they shall have leave to play. h cuer and anon. * do not admit. l contrary to duty. m sayings. * minister, or give. n lay forth. * give. o deliver to you to bestow. * paper. * necessary things. * to refer all those things into &c. p a booke of accounts or reckonings, or of things * upon the dayes of mercure, and of the Sabbath.

q to be carefull for

ter noone. To expect there (except I my selfe shall be present) untill some of the * & doctors * shall come: in the meane time to see some bills called, and prayer to bee said. u In like manner * to observe diligently, whether any of the doctors themselves bee absent from his owne x auditory: y if any one [of them] shall bee away: to * signifie to mee presently, * or to doe his duty for him. z The third is * to remaine b with the household children, as oft as they are not taught in their schooles: in the meane to * instruct d the lesse * in reading and writing, and to heare the repetitions of the rest,asmuch as time and opportunity will suffer: to conclude, to e keepe all f in their duty, to admonish, reprove, chide, al- so f to correct with rods where need shall be. The g fourth [is] to * leade them forth in order, unto the holy h assemblies, upon the holidayes, and * in like manner to bring them backe home. The fifth [is] as oft as it i shall be permitted [unto them] to play, to observe k forthwith, that they * doe not any thing, l besides duty and good manners, either in deeds or m words. The sixth [is] to * n deliver unto them of the mony which I shall * o put into your hands, * for paper, pennies, inke, and certaine other * necessaries onely of small price; and * to set them all downe in p a booke of expences. And that is wont to be done chiefly, * upon wednesdayes and saturdayes. The seventh [is] q not to neglect those things, which shall appertaine

appertaine * their booke, apparel and care
of [their] body: that is, to ^s to exact
sometimes of them, * an account of [their]
booke, and * apparel, to have a regard of
[their] health, and ordering of [their] bo-
dy, and other things of such sort, to bee
looked ^{go}, and observed, especially ^x in
the leſle boyes. * An eighth [is] to teach
the boyes both in my forme, and also in
* the rest, besides the three upper [formes]
if at any time need ^z shall require. A ninth
[duty is] to helpe me sometime, (* if need
shall be) both at home and ^a abroad, in pri-
vate businesses. Hitherto you have heard
what duties I ^b will have to bee performed
unto mee, from you, and which I am wont
to exact also of other * ushers in my house:
yet I will not bee so severe an exactor of
them all, but I my selfe will ^g remit some
things unto you, as oft as * I may be at lea-
ture, in which I will * performe, as it were
the part of a * deputy. * understand you all
these things? *H.* Truly [^b I understand]
all things * well: but I intreat you one thing,
that * to the helpeing of my memory, you
give me ^l a little note of them; and with-
all, space ^m of thinking and deliberating [of
them]. *M.* How much time doe you re-
quite? *H.* One * whole day. *M.* * Indeed
I will give you two whole [dayes]. In the
meane time (as you haue begun) you shall
proceed * ^p to table and to ^q stay together
with us, * without any cost of yours, so free-
ly as if you were at your own house. *H.* You

* to the booke. * ^t o
require strictly. ^s to
aske. * a reason, * gar-
ments, clothing, attire
vesture. * dressing.
* other lik things.
* cared for. ^x a-
mongſt the leaſt.

* eight head, or duty
order, or under me,
* the other formes.
* shall be. * if there
shall be need, a with-
out dores. ^b desire.
* domesticall under-
masters. ^f notwithstanding I shall not.
g forbear to require
of you. * it shall be
lawfull by my leisure
or I can attend. * do
* vicar. ^{viz.} one that
supplyeth the place
of another.

* Have you under-
stood, ^k I have
marked all.
* diligently.
* to my memory
to be renewed. ^l a li-
tle copy, or a memo-
rial, * commentary.
^m to thinke of them.
* natural of 24 hours
as verily. ⁿ hold on.

* to live together,
^p to eat and drinke
together, to diet.
^q tarry with us.
* with nope your
cost, or charge.
^r frankly or wel-
come.

* not without cur-
tesie, or humanity.
+ whence it is, x doe
make me more be-
holden. * benefit.
* compose, or write
it together. y speake
it unto me word by
word. * fall from me
or passe mee. * be-
tweene the dictating
i t. x. iusteth or liketh

do this * very curteously: + whereby it com-
meth to passe that you x bindemee with a
greater + kindnesse. M. You shall have the
note which you require, after dinner, so
soone as i can * write it you, with mine
owne hand. H. What if you shoulde y dictate
it to me? M. I my selfe had rather to write
it, lest peradventure any thing + overslip me
* as I am uttering it. H. As it x pleasest
you.

The 27. Dialogue.

Questor. Benignus.

* mee not so have
beene present.
* to you.
+ usually.
* almost. * O me
wretch. * none, or
no man. + did call
me, d to awake thee.
+ maid-servant. * he
being away. g maid.
* certainly.
+ regards it not.
* He had. + He went
forth + under the
morning, a little be-
fore day.
* care for.
* her to care for.

How am I sorry, * that I was not present
at your repeating! B. Why camest thou
not sooner into the schoole, as thou art wont
a* for most part? Q. * Wretch that I am,
I rose not in time. B. Wherefore? Q. Be-
cause * no body + awaked mee. B. Who is
wont + to raise theo up? Q. Our Host, or
his + girlie: but * when he is away, the g girlie
doth forget oftentimes, or * at least + doth
neglect [it.] B. Where was [your] host?
Q. * + Hee was gone forth to his busynesse
+ early in the morning, as I knew after-
wards. B. What [doth your] hostesse?
doth shee * looke to nothing? Q. What
doest thou think* that she should looke to,
every

Every * day from what [time] she * is up * daily,
 she is alwayes * busie partly * in caring for * hath risen, or
 her little children, partly in other houſhold rileth.
 * intent.
 * matters. B. Hast thou no scholars [thy] * her little ones to
 chamber-fellowes? Q. p None at all. B. be cared for.
 Ah * unhappy boy! who hast q no one with * businesse.
 whom thou mayest conferre, concerning * companions.
 thy studies. Q. For that cause, my conditi- p [I have] none
 on is most miserable, as much as I do judge: * unfortunate child.
 for I cannot study as I would, for so great a q none to confer
 company of buyers and sellers, who doe
 frequent that house, and doe trouble me r use that.
 with noise, the whole day. B. Hast thou s doe make a noylē.
 not a chamber to thy ſelfe? Q. t What doth s what am I better.
 it profit me to have [a chamber?] for it is v ſtaires. x the
 ſo neere joyned to the s greces and to the grecce going up
 winding ſtaire, * that indeed not ſo much as round like a cockle
 a cat can eyther goe up and downe, but I am ſhell. * that not in*
 troubled with ſome noise. B. Certainly deed a cat can ascend
 [it is] a great trouble. Q. Eut that is a grea- or descend..
 ter by much, that above my chamber there * but ſome noise
 is a very large b common chamber, where ſmifeth my eares.
 wares are kept? whereupon c it comes to s much worse.
 paffe, that ſome great d packs are either car- b a roome of many
 ried in, or carried out, e at all houres. B. O chambers under one
 the immortall God! how canſt thou live key, or warehouse.
 there? Q. What ſayest thou, * live? I in c it is, d fardels.
 truth doe not live, but rather g I languiſh: eat all times. * to
 neither do I ſeeue ever to my ſelfe b to be a live. g I pine, or faile
 freeman, but when I am together with thee b to be well free.
 in the ſchoole, and with other our ſchoole- ſexcep.
 fellowes. B. How * doe I lament thy caſe! k with the rest of
 Q. * I would to God that I might dwell our fellowes.
 with thee in these m scholars houses! B. * doe I grieve for.
 thy course, or estate.
 * it might be law-
 full for me to dwell.
 m houses for scholars.

* pleasing. o what
 lets. * The ancient
 acquaintance.
 p Thou shouldest
 * admonish. q put in
 minde, or acquaint.
 r impediments.
 * admonished. s be-
 ing with him. * ad-
 monished. * a fable
 be shewed. * what
 so. * conversant.
 * play, or exercise.
 * reason of learning.
 * if my matter were
 done, or were in
 hand. v would try
 all meanes, or leave
 nothing untryed.
 * that I might be
 made partaker of
 my vow. * that to
 him. r labour any
 man. * that he may
 get. * a great com-
 pany. * abhor both
 from all. * from co-
 vertousnesse.
 * to be done. * one
 onely advise. * ad-
 wise onely, k keepe
 in secret, or silent.
 * That. c Assaied.
 * the same had come
 to me also, sometimes
 into thy mind, e make
 experience of it, or
 attemp it. * this may
 succeed little, f that
 this will not succeed.
 g come or happen.
 * what reason I must
 use here. i may come

Nothing shovld be more * pleasant to mee:
 but o what doth hinder? Q. * My fathers
 ancient acquaintance with that my host. B.
 p Thou oughtest to * q tell [thy] fath[er], of
 the r discommodities of thy studies. Q. In
 deed I have * acquainted him oftentimes,
 both s in presence, and by letters. B. What
 doth hee answer? Q. He is * told in vaine:
 [it is] as if a tale were told to a deafe [man]
 B. Why so? Q. Because he hath never been
 * brought up in a * schoole of learning, and
 therfore hee understandeth nothing in the
 * way of studies. B. Yet l, if it were my case,
 u would moove every stoue, that I might
 have my desire. Q. What if the Master him-
 selfe should write unto thy father? B. Thou
 couldst never perswade * him that. Q. Why
 not? S. Because he will not y woe any man,
 * to get himselfe a number of scholars: for
 hee doth * abhorre both all ambition, and
 also * covetousnesse. Q. Therefore what
 doest thou perswade me * to doe? B. I have
 * one* counsell alone. Q. I pray thee doe
 not b conceale it from me. B. * The matter
 is c to be tryed by friends. Q. * I sometimes
 have thought the same also: but I never durst
 e try it. B. What doft thou doubt? Q. I am
 afraid f that * it will have small successse. B.
 The iſſue of the matter is in the hand of the
 Lord: but what shall it hurt us to try? Q. In
 truth let vs make triall: for (as I trust) no
 evill can g fall out thereof. But I know not
 * what way I am to take here. B. Tell mee,
 doft thou not expect, that thy father should
 come

come Tortly into this city? I hope* that he in a short [space?] will come now & very shortly. B. When within this day, ⁷ m therefore ². At the calends of July. B. It or two, ^m theu is * very well: dost thou know therefore * the best of all. what is need to be done? Q. I pray thee * teach me. * tell me. B. See that ^m thou speake unto two ^m thou speake with- or three of [thy] fathers chiefe friends, who ^m honourable men, are grave, and ^m men of note, to wit, that ^m of esteeme * shew their authority may more prevaile with thy ^m ly, or acquaint them father. Q. Thou advisest [me] well: what ^m carefully. o hind- shall I say to them? B. Thou shalt * tell them rances. * Whether thorowly of all the ^m discommodities of thy ^m nothing more? studies. Q. * Nothing more ². B. Thou shalt * teach ^m how. * shew [them] moreover ^p after what man- for thee. * it bee ner * thou mayest be provided for, that thou consulted for thee, mayest redeeme the time, which thou hast * quickly. timely, in lost so miserably hitherto, with that host: ^{due time.} * it to be, that except * thou be * speedily provided for, be. * leave off. by that remedie, there is an utter end of thy cease. * admonish studies, and the progresse of them. To con- * pray. clude, thou shalt not give over before to ^m thou shalt perswade * advise, * intreat, beseech, untills thou hast ^s to deale earnestly. perswaded [them] that they promise thee, ^m them selves to ^s that they will follow thy busynesse ear- manage [thy] busi- nestly with thy father. Q. What if they shall ness earnestly with thy refuse? B. * It can scarsely be, that all * should thy father. refuse. Q. It is not * likely to be so; especi- scarsely. * refuse. ally ^m seeing they love me most tenderly, and ^m like to be true. * will pleasure me most willingly for my fa- ^m sith they are most thers sake. B. * Moreover, the matter it selfe loving of me, * doe will urge them, to wit, so great a losse of thy gratifie me so gladly studies. Q. There is no need of moe words. father. * unto these I * x relying upon the helpe of God will set * using the helpe of upon [them] presently. B. but in the meane God. * relying upon God.

* leane unto or relie
 upon.
 * apply diligently.
 * to call upon God.
 * God himselfe.
 * God helping.
 * care for. * for my
 stength. * no coun-
 sell to profit me.
 * except so far forth
 as he shall helpe.
 * receive, or betake
 thy selfe.
 * linger, or loyter.
 * thinke.
 * admonished.
 * meet [or come to
 minde,] to either
 of us.
 * handle it, or talkes
 of it, discourse, or
 conterre of it.
 * the best counsell.
 * proceeded.
 * issue.
 * most pleasant
 Questor farewell.

time bee thou mindefull, that thou *g*ive
 thy selfe earnestly *a* to godly prayers day
 and night. *Q.* * *b* God-willing I will *leoke*
 to that, * as much as I can: for I know suf-
 ficiently * that no counsel will do me good,
 * but as he shall helpe. *B.* But now it is time
 that thou * get thee home, lest peradventure
 [thy] host be offended: what dost thou stay.
Q. * I bethinke my selfe lest I have omitted
 any thing concerning which thou shouldest
 be * put in minde. *B.* If any thing besides
 shall * come to either of our mindes, we will
 * speake of it to morrow at leisure. *Q.* Ther-
 fore my Benigne farewell: and I pray thee
 goe on to helpe me w^th thy prayers, like as
 thou hast helpen mee by * most excellent
 counsell. *B.* All [these] things are *b* come
 of the Lord God, who as he hath given the
 counsell, so hee will give the effect. *Q.* I
 trust it will be so: farewell againe. *B.* * Fare-
 well, O most sweet Questor.

The 37. Dialogue.

Aitanasius. Benjamine.

* is thy father gone
 away to, mee not
 knowing, that it
 might not be lawfull
 for me.
 * him to be ab^tout
 to depart onely to
 morrow.

* VVEnt thy father so away without my
 knowledge, that I could not speake
 with him? *B.* Wherefore camest thou not
 unto his Inne after dinner? *A.* Because I
 thought that * he would not depart before

to

store of money.
 * decide me. * that.
 * lust for the cause
 of my minde.
 * misledst far, or er-
 red much. * to mock
 * wanteth. a fre-
 quent. * vicious, or
 naught. * come al-
 most. * not a great
 * [thy] father hath
 he given thee no-
 thing of money.
 * I did not aske.
 * unasked. a little.
 * therefore.
 * of all love, or I
 pray thee.
 * greedily.
 * to, or for thee.
 * according to the
 custome of friends.
 * congratulation.
 * acknowledge at
 length.
 * how much.
 * Only five pence
 alone.
 * silver shillings, or
 ten-pences.
 * he world alote.
 * ther deny me.
 * take it ill, or grie-
 vously.
 * added a cause of
 * scholars necessity,
 [or occasion] doth
 need. a hast thou
 such store.
 * nothing is wanting.
 * yea very many
 things are wanting.

menied. B. Doest thou * laugh at me? A.
 Why should I doe * so? B. For thy * plea-
 sure. A. A* if indeed I am wont to laugh
 at others* for my pleasure. B. But I did think
 so. A. Thou * wast far deceived: for it is one
 thing to jest, another thing * to scoffe. I he
 one* is free from fault, and is* usuall enough
 amongst friends; the other is * faulty and
 worthy hatred, even as which doth * pro-
 ceede commonly of contempt. B. Therfore
 pardon me. A. It is* no great fault. But say,
 I pray thee, * hath thy father given thee no
 money? B. Truely a I asked [him] not. A.
 Yet he gave thee b of his owne accord. B.
 e Somewhat. A. How much then? B. A very
 little. A. Tell [me] e of all good fellowship.
 B. Why doest thou enquire so * earnestly?
 A. That I may rejoice * with thee g after the
 manner of friends. B. There is nothing wor-
 thy * rejoicing. A. At length q confess
 r what it is. B. * But onely five pence. A. A-
 lasse, so little! O foole, who askedst not two
 or three * shillings! B. I durst not. A. What
 diddest thou feare? B. That I should a bee
 denied all altogether, and that he would* be
 offend ed that I did aske. A. He would never
 had done that, so that thou hadst * given
 him a reason of thy asking. B. In truth I doe
 believe it: but what cause should I had
 brought? A. Doest thou aske? are there not
 six hundredth matters, which * scholarshave
 need of? i. I confess there are many. A. And
 a dost thou so abound with all things,* that
 thou lackest nothing. B. * Yea I lacke very
 many

many things; but which * I can bewell with. * I may want easily, ^{very well.}
out. Furthermore [my] father knoweth ^{for the cause of,} a sufficiently, what things are needfull for ^{to further my} me, * o for my studies, both for * diet and study.

apparell. A. Indeed he knoweth: but many other things are to bee cared for, and to be thought of by him. B. I believe * that hee hath a speciall care of [his] children. A. But thou art * too far distant from him. B. Suffer me l to come [with thee] whither I will. * to living, or for food, and the attireng of, or ordering, or decking, or apparelling of my body.

A. Go to, I * give thee leave. B. My father also knoweth ^m that I am not yet fit * to use money well. A. Why not? * hast thou not age enough and wisedome * for that matter? B. * I am most far from * that: Therefore my father hath ^q given * in charge to my maister, that he ^r lay forth unto me all things, for the necessary uses of my life and of my studies, * unto which purpose hee giveth him * as much money as is sufficient.

A. Be it so. B. Therefore if I should aske any thing of my father, hee would send mee backe straight way to my maister: peradventure also he would be angry, and would chide me grievously. A. It is an easie thing to ^s suffer a chiding, so that ^x stripes doe not follow. B. It is an easie thing I believe; but only to those whom neither shame doth move, nor any reverence of [their] parents. But I had rather beare stripes themselves then the chiding of ^x my father being angry ^x blowes. Whereupon it comes to passe, that I * take ^x my angry father. heed diligently ^a that I give him not any ^b looke to it careful-ly. ^c lest I give any cause to be angry: for that is contained un-der

* I may want easily, ^{very well.}

* for the cause of, ^{to further my}

* to living, or for food, and the attireng of, or ordering, or decking, or apparel-

ling of my body. ^{thee hath many other things to care for.}

* of him. ^{* there to be to him}

a chiafe regard. ^{* removed too far,}

or too remote. ^{l to proceed.}

* suffer, or permit ^{thee, m not yet to be fit.}

* to handle, lay our, or bestow. ^{* whether hast thou not.}

* unto that. ^{* I am awsy.}

* thence. ^{* unto that.}

q commanded, or in ^{joyned my master.}

* in command. ^{* minister.}

* let me have. ^{* to which matter.}

* minister. ^{* how much money}

is, &c. ^{is, &c.}

* beare. ^{* beare.}

^x my angry father. ^x blowes.

* looke to it careful-

ly. ^c lest I give any

cause of danger.

A precept of Gods
 Law.
 * of the divine
 Law
 * of that thing.
 * only to God.
 * come.
 f God grant,
 * to us,
 * the same.
 s cheerfull.
 * rebrend, or find
 fault with me.
 * that.
 * whether would
 I induce thee.
 I it seemeth not to
 be likely. ~~as~~ yet.
 * my selfe.
 * in good earnest.
 * didst accommo-
 date, fit, or apply.
 * aptly, ~~p~~ our speech,
 * r talking together.
 * argument, or mat-
 ter apt enough.
 s respite, recreation,
 or leisure.
 * our speech hath
 had, s observer.
 * had reprended.
 * blamed. * espied us
 lying in wait for us.
 * by deceipts.
 g Truely.
 x that is true.
 * That the store, or
 plenty. * skill.
 * much writing.
 * Latinely.
 * all our studies are
 sets or doe consist.

der the *b* fist commandement* of the law of
 God. A. Thou doest as it becommeth a god-
 ly young man. B. The praise * thereof is not
 to be given to me, but *d* to God alone. A.
 To wit, from whom whatsoever good thing
 is in us doth *e* proceed. B. f Hee grant, that
 what good things he doth inspire * into us,
 we may follow * those with a most i ready
 minde. But that I may returne to the mat-
 ter, didst thou * reprove [me] in good ear-
 nest, for that I had asked no money of my
 father? A. * Would I perswade thee to de-
 ceive thy father? B. Truely it is not a thing
 likely to me: ~~as~~ nevertheless thou hast de-
 ceived * me. A. How? B. Because thou didst
 seeme to speake in earnest, thou * framedst
 [thy] countenance so * fitly to the words
 themselves. A. But what doest thou think
 concerning this *p* our conference? B. Thou
 hast given us a very fit * subject to talk of in
 this our evening s vocation. A. And what
 * hath our speech had, which the *t* Monitor
 could * *u* have found fault with, if bechance
 (as he is wont) he had * watched us * out of
 wiles? B. Nothing as I thinke. A. y Indeed
zij is true, which our maister doth oft beat
 upon unto us. B. What is that? A. a The co-
 pie and * faculty of the Latine tongue, to
 be gotten chiefly by these things, by *b* wri-
 ting oft, talking, reading authors, by tur-
 ning English * into Latine, and Latine into
 English. B. Therefore let us exercise our
 selves diligently in these things, the Lord
 God being[our] helper, in whose hand * are
 all

all our studies. A. The same [God] grant,
that wee may *d* celebrate perpetually his be- *d* set forth, or extoll
nefis towards us, with true * honout and * worship, or reve-
* worthy thy praises. *f* [both] little and
* ample.

B. This [is] the worke, this [is] the study: *f* [both] little and
* let us make bast [both] little and great: *f* great let us hasten
this worke, &c.

I pray that this may bee g the chiefe summe of *g* the very summe.
our voices or de-
* prayes. *Gres.* * hearkens to.

A. But * heare the clocke. B. It doth ad- *b* in sic time.
monish us *b* fitly: therefore let us * leave off * deficit. * Setting of
A. Otherwise the sun-setting will * make us *the sunne.*
break off here. * oppresse us.

The 38. Dialogue.

Honoratus, Vivianus, Pratinus,
* the Master.

* the lower master.

[T]hat *m* is not * durable which wants *m* cannot hold out
* due rest. long.

This doth repaire the strength, and doth * of long conti-
refresh the weary *n* limbs. *Ovid.* nuance.

V. Neither * shall play *o* in children of. * self by courses
fend me [for] *p* this also is a signe of cheere- * renew.
fulnesse. *Quintilian.* * ioynt.
* play shall offend, *in boyes.*

Pr. Therefore is nothing which can in- *p even this.*
dure continuall labour. *Quintilian.*

P*. I see whither these things do * tend to * belong.
wit, that *q* I should leade you forth to walk: *q* I may have you
but yee doc sing againe almost always the *torb.*
same * song, as your little birds are wont to * note,
doc.

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 law.
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 ter apt enough.
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 had, ^{as} observer.
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 we may follow * those with a most i ready
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 selves diligently in these things, the Lord
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that wee may *d* celebrate perpetually his be- *d* set forth, or extolled
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B. *This [is] the worke, this [is] the study:* *f* [both] little and
f let us make bust [both] little and great: *great let us hasten*
I pray that this may bee g the chiefe summe of g the very summe,
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*oxy * prayers.* *Gres. * hearken to.*
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The 38. Dialogue.

Honoratus, Vivianus, Pratinus,
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P. I see whither these things do * tend to * belong.
wit, that *q* I should leade you forth to walk: *q* I may have you
but yee doc sing againe almost always the forth.
same * song, as your little birds are wont to * note,
doc.

doe. H. Maister what will you then that we say? P.e. Say hereafter every one his owne sentence out of the new Testament. V. Oh, nothing * shall be more easie to us, for wee have in readinesse * a great store of them. Master will you then that wee beginne even * presently? P.e. Indeed I will, sith (as thou sayest) you have such store. V. Who shall bebin? P.e. * Wilt thou *Honoratus* & give * an example * for thy honour's sake? H. I will do it willingly, but for * the honour of God. P.e. I commend that * speech; for Gods honour and glory is to bee preferred in all things: & well begin, if thou have any thing. H. x *Vnieffe your righteousnesse* still * exceed the righteousness of the Scribes and Pharisees, you cannot enter into the kingdome of heaven. z *Matth. the fifth Chapter. V.* Putting away lying: * speake every man truth * with his neighbour. The fourth Chapter to the *Ephesians*. Pr. *children obey [your] Parents in all things: for, this* * is well-pleasing to the Lord. The third [Chap.] to the *Col.* P.e. Oh good example! see that your progresse doe answere: that is, that you * goe on diligently shereafter. H. He who hath given us the beginning, the same will give prosperous suc-
cess. P.e. g It is to bee hoped so. Prepare your selves, that wee may make hast to goe forth. H. We will be * very ready presently. P. Take yee every one * his cloke, that you may goe forth the more * decently. But howe boyes! P.e. * Master, what will you? P.e. See that ye bring the * *Psalme* books also:

* is * much copie,
or plenty of those
sentences in readi-
nesse.
* now. * Thou
Honoratus will
thou.
* exhibite, or shew
atriall, demonstra-
tion, or proofe.
* for the cause of
the honour &c.
* saying or word.
* goe to.
* except.
* abound more then
of the, &c.
z the fifth chapter
of Matth.
* lying being put
away.
* every one speake
ye. * to his.
* doth please
e proofe or triall
d proceeding.
e proceed.
ffor your affer
time.
g we are to hope so.
* present most pre-
pared. * his owne
cloke. * honestly.
Kladdes.
* Anon Master.
* Psalms.

wee will sing some-where ⁱⁿ in the shadow ^{under the shadow}
Pr. So our walking shall be more pleasant.

The 37. Dialogue.

Vnchelus. Marcus.

Hast thou beene at the schoole to day? ^{* walk thou there.}
M. Where ^{*} else haue I been? but what ^{**} fute, ^{***} busie, or in-
didst thou? **V.** I was ^{*} occupied at home. ^{ployed. * manner.}
M. That fell out besides thy ^{*} custome: for ^{**} more rarely. ^{*} was
thou art wont to bee away ^{*} very seldom. ^{done. * remission,}
V. As seldom as I can: but what ^{*} is done? ^{or relaxation.}
M. Nothing at all. **V.** Have we then ^{*} leave ^{* Surely, or without}
to play? **M.** Yea verily. **V.** Wherfore? **M.** ^{* Mart. * the master}
For this dayes ^{*} market. **V.** Who granted it? ^{of the schoole,}
M. ^{*} the head master; yet by the permission ^{* leave. * governour.}
of the ^{*} Rectour. **V.** What did hee grant? ^{* vacation, or liber-}
M. ^{*} Freedome from every scholastical ^{ty, * whether for a}
function. **V.** ^{*} What, for a whole day? **M.** ^{whole day. * untill}
From the morning even untill the sunne- ^{the setting of the}
setting: although hee admonished us dili- ^{sun, or evening.}
gently, and indeed in many words, that ^{* we should think}
^{* in our vacation we should think of [our]} ^{of our busynesse in}
busynesse, lest wee shall come ^{*} to morrow ^{our leisure.}
unprepared to the schoole. **V.** Therfore ^{x. shall we doe?}
what ^x [doe] we? Shall we abuse this ^y time. ^{* doth be-}
sure? **M.** Verily that doth not become our ^{come nothing at all.}
age. **V.** Therefore what doest thou prepare ^{* To goe to.}
to doe? **M.** a To betake my selfe into ^{*} my ^{* any little study,}
study: except peradventure ^b it please thee ^b thou like better,

rather

rather that wee goe forth some whither to
 walke an houre and a halfe. *V.* Should I re-
 fuse? yea there is nothing which I now
 more desire, for wee also in the meane time
 & will handle some speech belonging to lea-
 ning, and & withall wee will exercise [our]
 bodies. *M.* Therefore let us goe without
 the walls. *V.* Whither? *M.* even unto the
 banke of the lake. *V.* If This doth much
 please me: but thou (if it please thee) shalt
 tarry for me. *M.* How long? *V.* 5. So long,
 whilst I goe to change my b pantosies with
 shooes. *M.* Where wilt thou that I tarry for
 thee? *V.* At the Franciscan gate. *M.* But see
 thou doe not deceiue me. *V.* Should I de-
 ceiue my friend, sith I know that fidelity
 ought to be kept even to an enemy? *M.* Goe
 thy way, make hast. I will reade something
 in the meane time, whilst I tarry for thee.
V. Marvell, God save [thee]. *M.* Who is
 this Saluter? *V.* Behold I am returned.
M. Hoe so quickly! Thou seemest to me to
 have flowne. *V.* Verily [my] uery affecti-
 on hath put wings to my feet. *M.* Let
 us goe now, the Lord guiding us. *V.* It is
 God alone who doth leade forth his, and
 bring [them] backe. *M.* Let us make haste:
 the lake is a good way hence. *V.* We shall
 dinc so much the better: q goe forward.



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